TYRANNY AND POPERY

Lording it over the Conſciences, Lives, Liberties, and Eſtates both OF KING and PEOPLE.

Being a Further

ACCOUNT OF THE GROWTH OF KNAVERY.

LONDON,

Printed by *H. H.* for *Henry Brome*, at the *Gun* at the Weſt End of St. *Paul's* Church-yard. 1678.

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POPERY

Lording it over the Conſciences, Liberties, and Eſtates both of *King* and *People*.

To all thoſe that Love either their *Religion*, their *Prince*, their *Country*, or Themſelves.

His, and no leſs than All This, is the Import of the Matter in Queſtion. The Government *is charg'd by a* Faction *to be* Tyrannically, *and* Popiſhly Affected; *and This Pamphlet is to Prove, that the very* Faction *which charges This upon the* Government,

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is in all Matters Eccleſiaſtical, *and* Civil, Publique *and* Particular, *the great* Impoſer, *and* Uſurper it ſelf.

But before I enter upon the Subject, I do here previouſly Swear by the Hopes of a Chriſtian, *that I am not mov'd to this Diſcourſe by any Biaſs, either of* Partiality, *or* Faction; *That I have no Averſion to the* Party, *any further than as I find them the* Mortal Enemies *of our* Government, Laws *and* Freedoms, *and that in the Proſecution of this Argument, I will not Preſs one Syllable, (according to the beſt of my Skill, and Knowledge) beyond the ſtrict Limits of* Truth, *and* Reaſon; *My Purpoſe being only to Uncover the Pit, that the Unwary may not a ſecond time run Headlong into the ſame Precipice. I ſhall begin with the* Platform *of the* Scottiſh Preſbytery, *and ſhew you the* Sovereign, *and* Unaccomptable Power *which that* Judicatory *claims to it ſelf. My next work will be, to obſerve the Harmony betwixt* Simeon *and* Levi; Their Conſiſtorians, *and* Ours, *in the* Frame, *and* Scope *of their* Diſcipline. *In the next place, we'll Compare their* Poſitions, *and then conclude,*

clude, with a View of their Uſurpations, Arbitrary Practiſes, *and* Proceedings: *and all This, extracted from the Undeniable Memorials, and Records of the Times, and Actions, whereof we are about to Treat; and in as few words as may be, to ſpeak Home to it, and Clear.*

The Platform of the Scottiſh *Presbytery.*

THe *Presbyterial Government* has *Four Judicatories. A Parochial Seſſion; A Presbyterial Conſiſtory; A Provincial Synode;* And *A General Aſſembly.*

The *Parochial Seſſion* is conſtituted of One *Miniſter*, or More, with a Competent Number of *Lay-Elders* (their *Preſbyteri non Docentes*) and *Deacons.* It meets once a Week, or oftner, if there be Occaſion, and takes Cognizance of all *Parochial Caſes* concerning *External Order*, and *Cenſure.* If there be but One Miniſter in the Pariſh, he is Conſtant *Moderatour*: If More, they take their Turns as they

they can agree upon't; and they are all of them Equal in Honour, and Juriſdiction. There paſſes no Act without the Joynt Conſent of the *Miniſter*, *Lay-Elders*, and *Deacons*; or *Plurality of Votes*; and Note, that the *Miniſter* has no *Caſting Voice*. The Power of *Binding*, or *Looſing*; of *Cenſures Eccleſiaſtical*; and of *External Order*, and *Worſhip*, is Radically, and Equally in All: So that the *Lay-Elders*, and *Deacons* have as much *the Power of the Keys*, as the *Miniſters*.

To ſupport this Juriſdiction, they have their *Four Sacred Orders*, which they challenge to be of *Divine Right*. Firſt. Their *Preaching Elders* (whom they call *Miniſters*.) Secondly. Doctors (or Univerſity Profeſſors.) Thirdly. *Lay*, or *Ruling-Elders*, who have as much Authority in the Debate, and Deciſion of Matters of Faith, Worſhip, Polity, Eccleſiaſtical Cenſures; as the *Preaching-Elders*. Fourthly. *Deacons*. Take notice that their *Lay-Elders*, and *Deacons* are *Annual*, and Conſequently one Year Sacred, and Another Profane.

This *Seſſion* meddles only with things *Parochial*, as the Ordering of the *Pariſh-Church*,

Church, and *Peculiar Service*; the *Cenſure* of *Leſſer Scandals*; as Fornication, Drunkenneſs, Scolding, Sabboth-breaking, *&c.* And in Difficult Caſes, they apply themſelves to the *Presbytery*.

In their *Cenſures*, they impoſe *Civil Puniſhments*, and *Fines*; they Empriſon Offenders at pleaſure; Cart them through the Town; ſet them in Pillories; Shave one Half of their Heads; Cut off their Beards: Nay, they take upon them by their own Authority to *Baniſh* whom they *pleaſe* out of the Bounds of the Pariſh; which is a Direct Uſurpation of *Sovereign Power*: In Caſe of a Pecuniary Mulct inflicted, or of a Child born in Fornication, they will not allow the Infant to be Baptiz'd, if either of the Parents have not paid the Fine, or ſecur'd it, or ſatisfi'd the Church.

The *Presbytery* is next; and it is made up in ſome places, of *More*, in others, of *Fewer Pariſhes*, and the King himſelf is not Exempt from the Power, and Juriſdiction of this *Conſiſtory*; nor in Effect from the Authority of the very *Parochial Seſſion*,

Session, living within the Precinct, either of the One, or of the Other. This *Judicatory* is Compos'd of all the *Parochial Ministers* within its Compass, and a *Lay-Elder* for *Each Parish*: so that the *Lay-Elders* are Equal to the *Preaching Elders* both in Number, and Power; and a Botchers Vote goes as far under that Capacity, in Divine Matters, as the Voice of the most Reverend, and Learned of the Clergy; only a *Lay-Elder* cannot properly be a *Moderatour*; tho' in several Cases they have dispens'd with that Scruple.

This Court takes Cognizance First, Of what is *Referr'd*, or *Presented* to them from every *Individual Parish*. 2. Of all *Capital Crimes*, and *Scandals* of the Highest Degree. 3. Of such Offences as fall under the Censure of *Excommunication*. 4. Of all *Appeals* from *Sessions*. 5. Of all Differences that cannot be Compos'd, or Determin'd in the *Parochial Conclave*. 6. Of the *Visitation*, and *Censure* of what's amiss in *Every Parish*, either in *Preacher*, or *Other*. 7. Of the appointing of *Readers*, and *School-masters*.

The

They meet commonly once a Week, or a Fortnight; at which Meetings, all the Miniſters, in their Turns, *Exerciſe* (as they call it) in the expounding, and applying of Texts of Scripture: In theſe *Exerciſes* they have a ſort of People which they call *Expectants* of ſuch or ſuch a *Presbytery*, who are Licenſed to Preach in any Pariſh-Church within its Bounds. Theſe *Expectants* have uſually ſome ſmattering in Divinity; as Country-School-Maſters, or the like: and they are Authoriz'd to do all *Miniſterial Acts*, except *Baptizing*, or Adminiſtring the *Lord's Supper*; without *Holy Orders*, *Impoſition of Hands*, or any Qualification for the Sacred Function. There are more or fewer Presbyteries in a County, according to the Number of Pariſhes; but all of them Independent One from Another: If the King himſelf be Cited, he muſt *Appear*, or be *Excommunicate* for *Contempt*; and ſubmit his Earthly Scepter to their *Scepter of Chriſt*, as they term it, and from thence, receive *Chriſt's Laws*, and *Ordinances*. As no *Perſon* is Exempt, ſo neither is any *Crime* whatſoever that

is either Committed, or ſuſpected to be Committed within the Limits of their Juriſdiction; but they hook it in, as *ſcandalous to a Chriſtian Profeſſion.*

A *Provincial Synode* is an *Aſſociate Body* of the *Commiſſioners* choſen out of all the *Individual Presbyteries*, within the Precinct of the Province: they meet twice or thrice a year, and Exerciſe an Over-ruling Power over all the *Presbyteries* within that Province, in ſuch manner as the *Presbytery* ſuperintends the *Parochial Seſſion.* In this *Judicatory* the Leading men of the Faction lay their Heads together; form their Projects; and when the *Commiſſioners* return from hence to their ſeveral *Presbyteries*, they intimate to the Particular Miniſters what Points they are to Preach upon, for the Advancement of thoſe Deſigns.

The *General Aſſembly* is *Sovereign*, and *Independent:* Hither lies *the Laſt Appeal*, and the Juriſdiction of it is Univerſal in what concerns *Eccleſiaſtical Matters*, and *Perſons*, or *Temporals* in Order to *Spirituals.*

tuals. They look upon themſelves as immediately Entruſted by *Chriſt*, and to Him only do they hold themſelves Accomptable. Whoſoever does not obey this Sovereignty, (tho' the King himſelf) he is to be Excommunicate, and the Nobility, Gentry, Collective Body; nay, every Individual Perſon is to aſſiſt to the Compelling, Cenſuring, and Puniſhing of him to the Utmoſt of his Power. So that the King himſelf is at their Command, and to order the Execution of their Cenſures, in Eſtate, Body, Life, and Death.

To This *Judicatory Two Preaching Elders*, and a *Lay-Elder* are ſent as *Commiſſioners* from every *Presbytery* in the Kingdome; ſo that the Clergy have thus far, Two to One: but then reckoning that every *Borough*, and *Corporation* ſends *One Commiſſioner*, and the *Univerſities*, and *Colledges their Commiſſioners* too, which are moſt of them *Lay-men*, this *Aſſembly of the Kirk* is turn'd into a *Council of State.*

The *King* himſelf is alſo a Member of this *Aſſembly*, either *Perſonally* by *Himſelf*,

or *Virtually* by his *Commiſſioner*; but without a Negative Voice, or any Power there, beyond that of a *Lay-Elder*: The Major Part carries it, and whatſoever They Vote, (tho' againſt the Kings Opinion, and Conſcience) he is bound to ſee it put in Execution, upon pain of being *Excommunicate*, and *Depos'd* from his *Government*. And if any thing be propos'd in this Aſſembly, as *Spiritual*, (tho' never ſo hazzardous to the Crown) if they tell you that it is for *Chriſt's Glory*, there's no oppoſing of it in favour of the Publick Peace, or State. The Proper *Preſident* is a *Preaching Elder*, and this *Judicatory* they accompt as *Chriſt's higheſt Tribunal upon Earth*, from whence there lies no *Appeal*. They are oblig'd to meet once a year, and they Indict, and Adjourn themſelves by their own Power, without allowing the King to appoint either the Time, or the Place, only if there be any Occaſion of meeting before the time ſet, their Commiſſioners give an Accompt of it to the King.

The ſteps by which they mounted to this Arbitrary Juriſdiction were, A *Diſlike*, Firſt,

First, Of the *Church-Government.* Secondly, Of the *Church-Governours.* Thirdly, They propos'd a *Reformation* after the *Geneva*-Copy; which not being admitted, Fourthly, They fram'd a Model of their Own. And lastly; by Fraud, Violence, and Rebellion they Impos'd it upon the Nation.

The Engliſh *Presbytery.*

THis was the Method alſo, and the Deſign of the *Engliſh Diſciplinarians*, under Queen *Elizabeth*, as appears by the Records of thoſe times, tho' many particulars of the Conſpiracy were never brought to Light. The Examples of *Geneva*, and *Scotland*, were at every turn preſs'd upon the *Engliſh*; and a Confederacy was carry'd on in Both Nations, for the Erecting of the *ſame Platform* of *Preſbyterial Diſcipline*; which one *Daviſon*, a *Scotch-man*, affirms *to have no leſs Warrant to be continu'd perpetually within the Church, under this Precept*, Feed my Sheep, *than hath the Preaching of the Word, or the Adminiſtration*

ſtration of the Sacraments. From 1560, to 1572, they vented their Spleen only in Libels, and Conventicles. In *Novemb.* 72. they Erected a *Presbytery* at *Wandeſworth* in *Surry*; and from that time, to 1583, their Deſign was agitated in ſecret *Meetings*, which they call'd *Conferences*, wherein, (at a *London-Meeting*) they came to This Concluſion, *That the Preſent Government of the Church by* Arch-Biſhops, *and* Biſhops *is* Anti-Chriſtian, *and that the only* Diſcipline, *and* Government *of* Chriſt, *that is, by* Paſtors, Doctors, Elders, *and* Deacons, *ſhall be Eſtabliſh'd in Place of the Other.* In 1583, Their Book of *Diſcipline* is Drawn up; (which they call'd the *Synodical Diſcipline*, and an Aſſembly being held upon it, among other Decrees, it was order'd, *That the* Comitial Aſſemblies *are to be moniſhed, to make Collections for Relief of the Poor, and of Scholars: but eſpecially for Relief of ſuch Miniſters here, as are put out for not Subſcribing to the Articles tender'd by the Biſhops: alſo for Relief of* Scottiſh Miniſters, *&c.* Theſe *Scottiſh Miniſters* were they that Juſtify'd the Rebellious Act of making

making King *James* a Priſoner in 1583. and took Sanctuary in *England*, upon the Parliaments Declaring it *Treaſon:* And who ſo proper Inſtruments as They, for the Promoting of another Rebellion in *England?* Their Book of *Diſcipline* was review'd, and put in Practice, in 1587. In 1589 it was Perfected, and in the Year following, the Conſpiracy was detected; when, upon Examinations of *Littleton*, *Edmunds*, *Johnſon*, *Barbon*, *Holms*, *Brown*, *&c.* it appear'd, that the Diſcipline was Fram'd, Subſcrib'd, and Carry'd on, in all Reſpects after the *Scottiſh Project*, and *Model.*

By Publique Juſtice upon ſome of the Principal Incendiaries, and King *James* his Vigilance, and Care afterwards, the *Conſiſtorians* were for a long time kept within ſome tolerable Compaſs. Their Mouths were ſtopt, upon the Conference at *Hampton-Court*, *Anno* 1603, with a ſtrict Proclamation for the Obſerving of an *Uniformity* in the *Church: Epiſcopacy* was reſtor'd in *Scotland* in 1610, and an Act paſs'd in a General Aſſembly at *Aberdeen* in 1616, Authorizing the Compiling,

ling, and Framing a Publique Form of Liturgy, or Book of Common Prayer to be first presented to the King, and after his Approbation, to be Universally receiv'd throughout the Kingdome: Which Book, pursuant to the Act, was by the Arch-Bishop of *St. Andrews* sent up to his Majesty, and by himself, and his Order, Examin'd, Corrected, and Return'd: But his Majesty dy'd before it could be put in Practice. And this was the Book, which with very little Alteration, and That too, in favour of their pretended Scruples, was by the late King's Proclamation in 1637, commanded to be publickly Us'd in all Counties of that Kingdome. There were also diverse of the *English* Rites and Ceremonies settled in 1618, by Five Articles that pass'd the Assembly at *Perth*; Which Articles cost King *James* an Expensive Journey into *Scotland* the Year before; where he was forc'd to tell them plainly, in a Speech at St. *Andrews*, *That it was a Power belonging to all Christian Princes to order Matters in the Church*; and that *he would never regard what they Approv'd, or Disapprov'd,*

prov'd, except they brought him a Reaſon which he could not Anſwer. To which, upon Conſideration they made his Majeſty this Return, *That if he would grant them a Free Aſſembly, they would therein ſatisfie his Majeſty in all the Points he had propounded.* The King depending upon it, return'd into *England*, and the day of the Aſſembly being come, and nothing done according to their Promiſe; his Majeſty went a ſhort way to Work with them, and took away their *Augmentations*, that he had formerly allow'd them out of the Exchequer, which brought down their Stomacks, and made Way for the paſſing of the aforeſaid Articles.

It is not my Intent to write any thing more of the Hiſtory of the Times, than what I find pertinent to my preſent purpurpoſe: ſo that paſſing over the Grumblings, and Mutinous Diſpoſitions that appear'd in the Remainder of King *James*; and the Firſt Seaven or Eight Years of King *Charles* his Reign; I ſhall only tell you, by way of Introduction to what follows, that the late King (having before-hand order'd a Convention of the

Eſtates) upon the 13th of *May*, 1633. began his Journey towards *Scotland*, in order to his Perſonal *Coronation*, where he was receiv'd with a Pomp, and Acclamation, befitting the Dignity, and the Solemnity of the Occaſion. His firſt Work was to ratifie the Laws, and Statutes of his Predeceſſour, in Relation to *Church-Government*; which paſs'd not without ſome Oppoſition: but the *Commiſſion of Surrenders* went yet nearer them, tho' both the *Owners of Lands*, and the *Miniſters* were ſo abundantly ſatisfi'd, that *the Former* (as the King himſelf ſays in his large Declaration, *pag.* 9.) *acknowledg'd it as a Deliverance from an Intolerable Bondage, under which They and their Anceſtours, ever ſince the Reformation of Religion, had grievouſly Groan'd; and the Other, with Infinite Gratitude Celebrated his Majeſty, as the Father, and Founder of their Churches.* The Caſe was this, (as *Heylin* renders it in his *Cyprianus Anglicus*, *pag.* 224.) *In the Minority of King* James, *the Lands of all* Cathedral Churches, *and* Religious Houſes, *which had been ſettl'd on the Crown by Act of Parliament*,

liament, were ſhar'd among the Lords, and Great Men of that Kingdom, (by the Connivance of the Earl of Murray *and ſome other of the* Regents,) *to make them ſure unto that ſide: and They, being thus poſſeſs'd of the Lands, with the Regalities, and Tithes belonging to theſe Eccleſiaſtical Corporations, held the Clergy to ſmall Stipends, and the Peaſantry in Vaſſallage.* His Majeſty was adviſ'd by Council, to take them into his own hand, *the preſent Occupants having no other Title to them, than the Unjuſt Uſurpation of their Predeceſſors.* And this was carri'd in ſuch a Manner too, that the very *Nobility*, and *Lay-Patrons* could not open their Mouths againſt it; for they were ſatisfi'd for their Tithes, to the Uttermoſt Farthing, only they loſt the Dependency of the *Clergy* and *Laity* upon them, by Virtue of theſe Tithes, and Conſequently the Power of making a Party to Embroil the Government. They contented themſelves within the Bounds of Libels, and Clamours, till that Rebellious Outrage in the great Church of *Edinburgh*, on the 23 of *July*, 1637. Which was no more

than the Emprovement of an Occaſion to put the Principles of the *Conſiſtory* in Execution. I'le make ſome amends for the length of this Digreſſion, by Contracting my ſelf upon the *Diſcipline* which was afterward Erected in *England*, after the *Scotch Pattern.*

It will be a hard matter to paſs from 1637, to 1648 without taking ſome Notice of the Horrid Diſtempers in that Interval: I ſhall only tell you that after three or four Years ſpent in Diſſolving the Legal Government, and Debating what we ſhould have in the Place of it; Out comes the *Directory*, *Jan.* 3. 1644. with an *Ordinance* of the *Lords* and *Commons*, for the Authorizing of it. And afterward, *Aug.* 23. 1645. another *Ordinance*, for the more effectual Execution of it; which was follow'd, *Jun.* 5. with an *Ordinance* for the preſent Settling of it without further Delay, and *Aug.* 19. 1646. with *Directions for the Chuſing of* Ruling-Elders *in all the* Congregations, *and in the* Claſſical Aſſemblies *for the Cities of* London, *and* Weſtminſter, *and the ſeve-*

ral

ral Counties of that Kingdom, in order to the ſpeedy ſettling of the Presbyterial Government. There paſs'd alſo an *Ordinance* for *the manner of* Ordination *of Miſters, with Rules for Examination, and Suſpenſion from the Holy Supper*, &c. And Another of *January* 29. 1647. *for the ſpeedy dividing, and ſettling the ſeveral Counties of this Kingdom into Diſtinct* Claſſical Presbyteries, *and* Congregational Elderſhips: and they came at laſt, *Aug.* 29. 1648. to *The Form of* Church Government, *to be us'd in the Church of* England, *and* Ireland, *agreed upon by the Lords and Commons aſſembled in Parliament, after Advice had with the Aſſembly of Divines.* And all This, toward the Promoting of an Union with the Kirk of *Scotland.* I ſhould have told you of the *Ordinance* of *Jun.* 12. 1643. for the calling an *Aſſembly* of *Learned*, and *Godly Divines*, to be conſulted with by the Parliament, for the ſettling of the Government of the Church: The Knights of every Shire to make Choice of Two, that ſhould ſerve as Members for That County: and Theſe, in Conjunction with ſo many

many of the Members of Both Houſes, as might ſerve to inſpect their Actions, took upon them the Powers, and Authothority of a Convocation.

The Form of their Government was the ſame with That of *Scotland*: They had their *Congregational*, *Claſſical*, *Provincial*, and *National Aſſemblies*; with the ſame degrees of *Subordination*, and Veſted, in Proportion, with the ſame Powers. They had their *Expectants* too, and the Conſtitution of their ſeveral *Judicatories* was the very ſame; only the Lords, and Commons (under the Notion of a Committee for judging of Scandal) were ſo wiſe as to reſerve the *Laſt Appeal* to *Themſelves*, which was formerly lodg'd in the *General Aſſembly*; by which Device, the *Schiſm* was made ſubſervient to the *Rebellion*; whereas in *Scotland* it was the clear contrary. And they had alſo another Hank upon them, in appointing that the *National Aſſembly* ſhould meet upon a Summons by *Parliament*, and then ſit, and continue, as the Parliament ſhould order, and not Otherwiſe: for they were not able to conſent

(they

(they ſaid) in a Declaration of the Houſe of Commons, *Apr.* 17. 1646.) to their *Granting of an* Arbitrary, *and* Unlimited Power, *and* Juriſdiction, *to near* ten thouſand Judicatories, *to be Erected in the Kingdom, which could not be conſiſtent with the Fundamental Laws, and Government of it; and which, by neceſſary Conſequence, did Exclude the Parliament from having any thing to do in That Juriſdiction.* But the Nation is never the better yet for This Caution, ſo long as the *Tyranny*, and the *Slavery* is ſtill the *ſame*.

From this View of their *Brotherly Agreement* in *Government* we ſhall now proceed to their *Harmony* in *Poſitions*; and our Brethren of *Scotland* ſhall lead the Way.

The Poſitions *of the* Kirk, *under the* Queen Regent, *and* James *VI.*

THE *Puniſhment of ſuch Crimes* (ſays Knox) *as touch the Majeſty of God, doth not appertain to Kings, and Chief Rulers only, but to the whole Body of the People,*

and

and to every Member of it, as Occaſion, Calling, and Ability ſhall ſerve: Nay, they are bound by Othe to God, to Revenge the Injury done to his Majeſty. If Princes be Tyrants againſt God, and his Truth, their Subjects are diſcharg'd from their Othes of Obedience. The Nobility, and Commonalty ought indeed to Reform Religion; and in that Caſe, may remove from Honour, and Puniſh ſuch as God has Condemn'd; of what Eſtate, Condition, or Degree ſoever. It is not Birth-Right only, nor Nearneſs of Bloud, that maketh a King Lawfully to Reign over a People profeſſing Chriſt Jeſus; *but Princes, for Juſt Cauſes, may be Depos'd. Kings, Princes, and Governours, have their Authority of the People; and, upon Occaſion, the People may take it away again.* Thus far *Knox*; Now for Buchanan.

The People (ſays he) *have the ſame Power over the King, which He has over any One Man; They are Better than the King, and of Greater Authority, and may beſtow the Crown at Pleaſure. The making of Laws belongs to Them: They may Arraign their Prince; The Miniſters may Excommunicate*

municate him; and He that by Excommunication is caſt into Hell, is not worthy to Enjoy any Life upon Earth. It were Good (ſays he) *that Rewards were appointed by the People, for ſuch as ſhould Kill Tyrants; as there are for thoſe that Kill Wolves, or Bears, or take their Whelps.*

The Seizing, and Empriſoning of King *James*, in *Aug.* 1582. being Adjudg'd *Treaſon* by the Three Eſtates, in *Decemb.* 18. 1583. and ſome of the Criminals Executed; an Aſſembly of *Miniſters*, and *Elders* at *Edinburgh*, in 1585. did not only Authorize, and Avow the Action, but alſo ordain'd all people to be Excommunicated, that would not Subſcribe to their Judgment. And *Andrew Melvil*, being Cited to Anſwer for Treaſon deliver'd in a Sermon, declin'd the King's Authority, Affirming, that *what was ſpoken in the Pulpit ought firſt to be try'd by the Presbytery; and that neither King, nor Council, might in the firſt Inſtance meddle therewith, although the Speech were Treaſonable.*

Upon King *James* his Coming to the Crown of *England*, he order'd the *Pro-*

roguing of the *Aſſembly* at *Aberdeen*, which was to have met in 1604. to a longer day: But thirteen or fourteen of them, for all this, met formally at the day appointed: The Lords of Council diſcharg'd their Meeting; Whereupon they *Proteſted*, *That in Conſcience, and in Duty to Almighty God they were bound to preſerve the Churches Right, and neither Could, nor Would give way to that Power the King had* Sacrilegiouſly *Uſurp'd over it.* Hereupon, they were Convented, and Appeal'd from the *King's Council*, to the next *General Aſſembly.* I had almoſt forgotten the Determination of *Wilcock*, and *Knox*; who Poſitively gave their Judgments, *That it was Lawful to Depoſe the Queen Regent.* Whereupon, ſhe was ſolemnly *Proceſs'd*, *Sentenc'd*, and *Depriv'd.*

The Poſitions *of the* Presbyterians, *under* Queen Elizabeth.

THE *Church* (ſayes Cartwright) *wherein any Magiſtrate, King, or Emperour is a Member, is Divided into ſome that*

that are to Govern, *as* Paſtors, Doctors, *and* Elders, *and into ſuch as are to* Obey, *as* Magiſtrates *of all ſorts, and the* People. The *Admonitour* holds it fit, *That he, and his Companions may be deliver'd by Act of Parliament, from the Authority of the Civil Magiſtrates; As Juſtices, and Others, from their Indictings, and Finings. Every Fault* (ſays *Cartwright*) *that tendeth either to the Hurt of a Man's Neighbour, or to the Hindrance of the Glory of God, is to be Examin'd, and Dealt in by the Order of the Holy Church.* Nay, the very *Suſpicion* of Avarice, Pride, Superfluities in Meat, or Clothing, falls under their Laſh.

All men (ſays *Goodman*) *are bound to ſee the Laws of God kept, and to Suppreſs, and Reſiſt Idolatry by Force. Nor is it ſufficient for Subjects not to Obey the Wicked Commands of Princes, but they muſt Reſiſt them; and Deliver the Children of God out of the hands of their Enemies, as we would deliver a Sheep that is in danger to be devour'd by a Wolf. If the Magiſtrate ſhall refuſe to put Maſs-Mongers, and falſe Preachers to Death, the People* (*in ſeeing it perform'd*) *ſhew that Zeal of God which was commend-*

ed in Phineas. *Subjects do promiſe Obedidience, that the Magiſtrate might Help them; which if he does not, they are diſcharg'd of their Obedience. If Magiſtrates without Fear tranſgreſs God's Laws themſelves, and Command others to do the like, they are no more to be taken for Migiſtrates, but to be Examin'd, Accus'd, Condemn'd, and Puniſh'd, as Private Tranſgreſſors. Evil Princes ought by the Law of God to be Depos'd, and Inferiour Magiſtrates ought chiefly to do it.* And now hear *Gilby* to the ſame Tune.

Kings, Princes, and Governours have their Authority of the People, and upon Occaſion, the People may take it away again, as men may revoke their Proxyes, and Letters of Atturney. It is Lawful (ſayes he) *to kill wicked Kings, and Tyrants; the* Subjects *did kill the Queen's Highneſs* Athalia: Jehu *kill'd the Queens Majeſty* Jeſabel: Elias, *being no Magiſtrate, kill'd the Queen's Majeſty's Chaplains,* Baal's Prieſts: *Theſe Examples are left for our Inſtruction, where Juſtice is not Executed, the State is moſt Corrupt. If neither the Inferiour Magiſtrates,* (ſays he) *nor the greateſt part of the*

the People will do their Offices; (*in Puniſhing, Depoſing, or Killing of Princes*) *then the Miniſters muſt Excommunicate ſuch a King.* It would be Endleſs to follow theſe Inſtances as far as they would carry me; ſo that I'le back now again into *Scotland*; and you will find them much of the ſame Opinion under *Charles* I. as they had been under *his Royal Father.*

The Poſitions *of the* Kirk *under the Late King.*

IN their Proteſtation of *September* 22. 1638. againſt the King's Declaration, they ſay, Firſt, *That what Subjects do of their own heads, is much better than what they do in Obedience to Authority, the One Savouring of Conſtraint, but the Other being Voluntary, and Chearful Obedience.*

Secondly; *That the Parliaments Power does no more reach to the Placing of Officers Originally in the Church, than the Church has Power to make States-men in the Common-wealth.*

Thirdly; *The Parliament can make no Law*

Law at all concerning the Church, but only Ratifie what the Church Decrees: And after it has Ratify'd it, yet if the Assembly of the Church shall Prohibit it, and Repeal that Decree of the Church, all the Subjects are discharg'd from yielding Obedience to the Act of Parliament.

Fourthly; *The Assembly has Power to discharge all Subscriptions to the Confession of Faith commanded to be Subscrib'd by his Majesty; and as it is Interpreted by Him, or his Commissioner.*

Fifthly; *The Assembly, without the King, is the Church, and the only Judge Competent, fit to Interpret, and Explain all Doubts arising upon the Confession of Faith Commanded by his Majesty.*

Sixthly; *Tho' the Law be Interpreted, yet if the Intepretation be dislik'd by Most of the Kingdom; the Body of the Kingdom (for whose Good the Law was made) may crave the lawful Redress of Grievances sustained by that Law.* Take Notice here, that they had already Actually trangress'd the Law (without staying for Leave) and Justifi'd the Doing of it.

Seaventhly; *The Assembly is Independent*

dent either from King, or Parliament, in Matters Eccleſiaſtical.

Eighthly; *That the King is to Receive all the Determinations of an Aſſembly, as a Son of the Church, tho' they be not matters of* Faith, *but only of* Government; *and concluded by Acts of Parliament.*

Ninthly; *It is Lawful for Subjects to make a Covenant, and Combination Without the King; and to enter into a Bond of Mutual Defence Againſt the King; and all Perſons whatſoever* (tho' againſt ſeveral Acts of Parliament.)

Tenthly; *It is Lawful for themſelves, (ſitting in an Aſſembly) to Indict a New Aſſembly, without the King's Conſent.*

Eleventhly; *If Subjects be convented before the King, and Council for any Miſdemeanour; they may Appeal from the King, and Council to the next General Aſſembly, and Parliament, if they think either the Glory of God, or the Good of the Church concern'd in the Matter in Queſtion.*

Twelfthly; *They do not deſire the King to Indict a General Aſſembly, as needing his Authority, but rather for his Honour, and for the Countenance of their Proceedings:*

Al-

Alledging, that if the Prince ſhall omit to do his Duty, the People, from whom he had his Power Originally, may Reſume it.

Thirteenthly; *If the King's Voice ſhall be deny'd to any thing, tho' never ſo Unjuſt, and Illegal, that ſhall be carry'd by the Major part of the Aſſembly, his Majeſty is bound* Jure Divino *to enforce Obedience to to thoſe Acts, and the Counſellors, or Judges refuſing to Execute, ſhall be Excommunicate, and depriv'd of their Places, and Eſtates.*

Fourteenthly; *An Aſſembly may Abrogate Acts of Parliament, and diſcharge the Subject from Obeying them, if they any way reflect upon the Buſineſs of the Church.*

Fifteenthly; *The Proteſtation of the Subjects againſt Laws Eſtabliſh'd, either before the Judges of the People, or the People themſelves who are born to be Judg'd, doth void all Obedience to thoſe Laws, without ever bringing of them to be diſcuſs'd before a Competent Judge.*

Sixteenthly; *The Major part of the People may do any thing* (they ſay) *which they Themſelves conceive Conducing to the Glory*

Glory of God, and the Good of the Church, any Laws to the Contrary notwithſtanding.

Theſe *Poſitions* you will find in his Majeſties *Large Declaration concerning the Tumults in* Scotland, *pag.* 407. *et Deinceps.* We ſhall now ſee how the *Counterpart* of this *Confederacy* behav'd it ſelf in *England*: And ſhew you the *Doctrine*, and *Principles* of the *Faction*, in the very Infancy of the *Rebellion*: as appears out of their own *Acts.* See *Husband's Exact Collections*, Printed in *London*, 1643.

The Poſitions *of the* Engliſh-Covenanters: *and Firſt, In Caſe of the* King's Authority.

AFter that the Faction had Extorted from his Late Majeſty ſuch Conceſſions as never any Prince granted before Himſelf; And when they had Defam'd his Government, and his Perſon; and Poyſon'd his People, with Contemptuous, and Scandalous Libels; Upon *March* 2. 1641. They began to *Unmask*,

and to diſcover to the World, that their Deſign was not to *Reform*, but to *Govern*; and upon Pretence of Fearing an Invaſion from Abroad, took the Power of the *Militia* into their Own Hands at Home; *Reſolving* upon the *Queſtion*, p. 96. *That the Kingdom be forthwith put into a Poſture of Defence, by the Authority of Both Houſes.* This Vote was ſeconded by Another, of *March* 15. pag. 112. *That in Caſe of Extreme Danger, and of his Majeſties Refuſal* (to give them the Power of the *Militia*) *the Ordinance agreed on by Both Houſes for the* Militia, *doth Oblige the People, and ought to be Obey'd by the Fundamental Laws of this Kingdom.* His Majeſty inſiſting upon the Illegality of This Proceeding, *Both Houſes* paſs'd this following *Vote*, *March* 16. *That when the Lords, and Commons in Parliament, (which is the Supreme Court of Judicature in the Kingdom)* ſhall Declare what the Law of the Land is; *to have This, not only Queſtion'd, and Controverted, but Contradicted; and a Command that it ſhould not be Obey'd, is a High Breach of the Privilege of Parliament*, pag. 114. Finding themſelves

ſelves Pinch'd upon this Point, they fly to a *Diſtinction* betwixt the *Letter*, and the *Equity*, of all Laws, *pag.* 150. *There is* (ſay they) *in Laws, an* Equitable, *and a* Literal *Senſe: His Majeſty is Entruſted by Law, with the* Militia, *but 'tis for the Good, and Preſervation of the* Republique *againſt Foreign Invaſions, or Domeſtique Rebellions; not that the Parliament would by Law Entruſt the King with the* Malitia, *againſt Themſelves, or the Common-wealth; that Entruſts Them to provide for their Weal, not for their Woe.* So *that upon Certain Appearance, or Grounded Suſpicion, that the* Letter *of the Law ſhall be emprov'd againſt the* Equity *of it, the* Commander *going againſt its* Equity, *diſcharges the* Commanded *from Obedience to the* Letter.

The Pretence of *Defending* the Government is now Advanc'd to the *Reforming* of it. *Apr.* 9. 1642. The Lords and Commons do Declare, *That they intend a Due, and Neceſſary Reformation of the Government, and Liturgy of the Church*, pag. 135.

Having already by Violence En-

croach'd upon the *Militia*, as againſt a *Foreign Power*, the Firſt Conſiderable Uſe that they make of it, is to Employ it againſt his *Majeſties Authority*, and *Perſon* Before *Hull*; and Paſs'd *Two Votes*, *Apr.* 28. in Juſtification of the Action. *Reſolved*, &c. *That his Majeſties declaring of Sir* John Hotham *Traytour*, *being a Member of the Houſe of Commons*, *is a High Breach of the Privilege of Parliament.* And *That*, *without Proceſs of Law*, *it is againſt the Liberty of the Subject*, *and againſt the Law of the Land.* Nay they *Vote* it *May* 17. *To be againſt the Law of the Land*, *and the Liberty of the Subject*, *his Majeſties Commanding of* Skippon *to attend him at* York; *and The* very *Removing of the* Term *to* York *from* Weſtminſter (*ſitting the Parliament*) they *Vote* to be *Illegal*, *and Order the Lord Keeper* (notwithſtanding his Majeſties Command) *not to Iſſue out any Writs*, *or Seal any Proclamation for that Adjournment.* May 20. *They Order alſo the Putting of all the Magazines in* England, *and* Wales, *into the Hands of Perſons well Affected to the Parliament.* pag. 194.

They find themſelves now in Condition

tion to Threaten the King, and the Kingdom with Open War: And paſs upon the Queſtion, theſe *Three* following *Votes.* Firſt; *That it appears, That the King (Seduc'd by Wicked Counſel) intends to make War againſt the Parliament, who, (in all their Conſultations, and Actions) have propos'd no other End unto themſelves, but the Care of his Kingdoms, and the Performance of all Duty, and Loyalty to his Perſon.* Secondly; *That whenſoever the King maketh War upon the Parliament, it is a Breach of the Truſt repoſed in Him by his People, Contrary to his Oath, and tending to the Diſſolution of his Government.* Thirdly; *That whoſoever ſhall Serve, or Aſſiſt him in ſuch Wars, are Traytors, by the Fundamental Laws of this Kingdom, &c.* And Perſuant to theſe Votes, *July* 12. they *Reſolve, That an Army ſhall be forthwith Rais'd for the Safety of the King's Perſon; Defence of Both Houſes of* Parliament, *and of Thoſe who have Obey'd their Orders, and Commands; and preſerving of the True Religion, the Laws, Liberty, and Peace of the Kingdom.* pag. 457. All theſe *Votes,* and *Declarations,* they cauſe, with all

all Solemnity to be Printed, and Publiſh'd: but at the ſame time, *his Majeſties Proclamations, and Declarations are ſaid to be Contrary to Law.* pag. 449. *And all Officers are forbidden any way to Publiſh, or to Proclaim the ſame. The King's Commiſſions of Array are Declar'd*, July 20. *to be againſt Law, the Liberty, and Property of the Subject. And the Actors in it to be Eſteem'd Diſturbers of the Peace of the Kingdom.* pag. 478. And again, pag. 576. *All ſuch Perſons as ſhall, upon any Pretence whatſoever, Aſſiſt his Majeſty in this War, with Horſe, Arms, Plate, or Monies, are declar'd Traytors to his Majeſty, the Parlialiament, and the Kingdom; and to be brought to condign Puniſhment.*

The Poyſon of their Artificial Deluſions you will find Maliciouſly enough Defus'd in their *Remonſtrance* of *May* the 26. 1642. *pag.* 263. And the Doctrine of That Declaration ſumm'd up with great Exactneſs, in his Majeſties Anſwer to it, contracting the Venome of it into Theſe *Six Poſitions.*

Firſt; *That they have an Abſolute Power of Declaring the Law; And that whatſoever*

ever they declare to be ſo, ought not to be queſtion'd, either by King, or People: ſo that all the Right, and Safety of the Prince, and Subject, depends upon their Pleaſure.

Secondly; *That no Preſidents can be Limits to Bound their Proceedings; which, If ſo,* The Government of the *Turk* Himſelf is not ſo Arbitrary.

Thirdly; *That a Parliament may diſpoſe of any thing, wherein the King, or Subject hath a Right, for the Publique Good;* (ſpeaking all this While of the Remnant of the Two Houſes) *That they, without the King, are This Parliament, and Judge of This Publique Good; and that the King's Conſent is not Neceſſary. So that the Life, and Liberty of the Subject, and all the Good Laws made for their Security, may be diſpos'd of, and Repeal'd by the Major Part of Both Houſes, at any time preſent, and by any Wayes, and Means Procured ſo to be, and his Majeſty has no Power to Protect them.*

Fourthly; *That a Member of either Houſe ought not to be troubled, or meddled with, for Treaſon, Felony, or any Other Crime,*

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Crime, without the Cauſe firſt brought before Them, that they may judge of the Fact, and their Leave obtained to Proceed.

Fifthly; *That the Sovereign Power reſides in Both Houſes of Parliament. The King has no Negative Voice; and becomes Subject to their Commands.*

Laſtly; *That the Levying of Forces againſt the* Perſonal Commands *of the King, (tho' accompany'd with his* Preſence) *is not Levying War againſt the* King: *But to Levy War againſt his* Laws, *and* Authority, *(which they have Power to Declare, and Signifie) is Levying War againſt the* King; *And that Treaſon cannot be Committed againſt his* Perſon, *otherwiſe than as he is Entruſted with the* Kingdom, *and Diſcharging that Truſt; and that they have a Power to judge, whether he diſcharges it or no.* And to juſtifie their Uſurpations, they do maintain, *pag.* 270. *That the Kings of This Realm are Oblig'd to paſs all ſuch Bills as are Offer'd unto them by Both Houſes of Parliament.*

It would be ſuperfluous to tell you of their *Proclaiming Faſts*, and Aſſuming to themſelves other *Rights of Sovereignty*, under

under the ſpecious Pretence of a *Parliament*. But to ſhew you that it was All an Impoſture: If the *King* will not Agree, the *Two Houſes* (they ſay) may Act without him: If the *Two Houſes* Differ, the Sovereignty reſts in the *Houſe of Commons*. As in the Caſe of a Bill they ſent up to the Lords for Directing a *Proteſtation* which they had Fram'd, to be generally taken throughout *England*. This Bill the Lords Rejected; Whereupon, the Commons paſs'd this *Vote*, *That* That Houſe *did conceive that the Proteſtation made by them is fit to be taken by every Perſon that is well Affected in Religion, and to the Good of the Common-Wealth; and therefore doth declare, That what Perſon ſoever ſhall not take the Proteſtation, is Unfit to bear Office in the Church, or Common-Wealth.* And ſo they order'd the Knights, Citizens, and Burgeſſes to ſend down to the ſeveral Places for which they ſerv'd, Copies of that Vote of the Houſe concerning the *Proteſtation*, and that the *Vote* ſhould be Printed. They began with a *Contempt* of the Lords; they Lay'd them quite *Aſide* at laſt; and in the Conclu-

ſion, they *Themſelves* were, upon their Own Arguments, Confounded by the *Rabble.* You ſee the Dominion theſe People Challenge over their *Maſter*; and it cannot be expected that they ſhould give any better Quarter to their *Fellow Subjects*; But it is *Their Way* of making *Kings Glorious*, and *Patronizing the Liberty of the People.*

The Poſitions *of the* Engliſh-Covenanters, *as to the* Liberty, *and* Propriety *of the* Subject.

IN *May*, 1641. they enter'd upon their Deſign with the Proteſtation above-mention'd, in theſe Words: *I* A. B. *do in the Preſence of Almighty God, Promiſe, Vow, and Proteſt to Maintain, and Defend, as far as Lawfully I may, with my Life, Power, and Eſtate the true Reformed Proteſtant Religion, expreſs'd in the Doctrine of the Church of* England, *againſt all Popery, and Popiſh Innovations within this Realm, contrary to the ſame Doctrine, and according to the Duty of my Allegiance to his Majeſties Royal Perſon,*

Perſon, *Honour*, *and Eſtate*; *as alſo the Power and Privileges of Parliament*, *the Lawful Rights*, *and Liberties of the Subjects*, &c. Here was Firſt, an *Uſurpation* in the *Impoſing* of it; and Secondly, an Abominable *Fraud* in the *Conſtruction* of it. The *Matter* of it was ſo Plauſible, that it went down without much Enquiring into the *Authority* of it; but upon the Commons declaring, that *the Doctrine of the Church of* England had no Regard to the Maintaining of the *Deſcipline* and *Government* of it: And Afterward, that the *Sovereignty* was Virtually in the *Two Houſes*, and that by *This Proteſtation*, they were Oblig'd to ſerve *That Intereſt*, Mens Eyes came then to be Open'd, and they ſaw their Errour: For they were call'd upon according to their *Solemn Vow*, and *Proteſtation*, to Subſcribe for *Money*, and *Plate*, *pag.* 340. and to Maintain *Horſe*, *Horſe-men*, and *Arms*, for the Defence of the *King*, and *Both Houſes of Parliament.* In *York*-ſhire there was a *Neutrality* Propounded by ſome Perſons of Eminent Condition in the County; but the Lords, and Com-

mons Declar'd againſt it, *pag.* 629. as a Contradiction to the Tye of their General *Proteſtation.* And it went ſo high, that they paſt a Vote, *Oct.* 15. 42. *That ſuch Perſons as ſhall not Contribute to the Charge of the Common-wealth in This Time of Imminent Neceſſity, ſhall be held fit to be Diſarm'd.* And the ſame day, they Voted the *Sequeſtring of Church-Lands, Delinquents Eſtates, and Revenues of the Crown.* They Order'd *Victuals,* and other *Neceſſaries for the Army* to be taken up upon *Publique Faith*, Nov. 29. 42. *pag.* 763. and where any thing was Refuſed, to Force it: And likewiſe they appointed a Committee of *Six Citizens* of *London,* or any *Four* of them *for the Aſſeſſing all ſuch* (*to the twenti'th Part of their Eſtates*) *as had not contributed upon the Propoſitions of raiſing Money, Plate, Horſe,* &c. *in Proportion to their Abilities.* The ſaid *Aſſeſsment* to be Levy'd by *Diſtreſs,* and *Sale*; and in Caſe of *Refuſal*, the Parties to be *Empriſon'd.* pag. 767. With further Authority, *Feb.* 3. 42. p. 777. *to Break open any Cheſts, Trunks, Boxes, Dores, with Power to Seize ſuch Cheſts, with* Money, *or* Goods, *for the*

the Satisfaction of the Sums Aſſeſs'd. And the ſame Power, Amplifi'd, they granted to Commiſſioners *for Levying of Money by a Weekly Aſſeſsment, upon* London, *and* Weſtminſter; *and every County, and City in* England *and* Wales; *the City of* London *being Rated the Weekly Sum of* 10000 l. *and Others in Proportion.*

You have here from their own Publique Acts, (for I cite none of their Pamphlets) a Breviate of the Powers they aſſumed to themſelves over King, and People: And this ſo Early in the War too, that the Faction was not as yet ſure in the Saddle. (For This was all before 1643.) You ſhall now ſee the *Execution* of theſe *Arbitrary Principles* by the *Covenanters* of *Both Kingdoms* in their Turns, and you ſhall Confeſs that tho' the Rigours of the *Kirk* may ſerve as a Foil to any *Other Tyranny*, the *Engliſh* have yet had the Honour to out-ſtrip their Maſters.

According to the Common Method of *Innovatours*, their Firſt Work was, by *Preſs* and *Pulpit*, to *Defame* the Government; their Next, was, by Popular Artifice,

fice, to ſtir up the Multitude by *Tumults* to *Reform* it; and Laſtly; (if they found their Party ſtrong enough to Depend upon) to Enter into a *Confederacy*, and Set up for themſelves. This was the Courſe that *Knox*, *Willock*, and their Followers took in *Scotland* under the *Queen Regent* in 1555. and afterward, under King *James* VI. And *Cartwright* with his Complices went the ſame way to Work alſo under Queen *Elizabeth*; only the Conſpiracy of *Arthington*, *Hacket*, *Coppinger*, *Wigginton*, *&c.* was Diſcover'd, and the Plot Diſappointed. But the Libels, and Tumults in *Scotland*, 1637. which led to that Impious *Bond*, and *Covenant* in 1638. had better ſucceſs. (See his Late Majeſties *Large Declaration* upon That Subject.) And after their Pattern, ſo had the Practices in *England* in 1641. when the Parliament was ſo Over-aw'd by *Tumults* that the Vote of the *Two Houſes* was no other in Effect than the Senſe of the *Rabble* in the *Lobby*. It was but their Bawling for Juſtice upon the Noble Earl of *Strafford*; their Crying down of *Biſhops*, and *Popiſh Lords*, and the thing is Done. The Riots were

were ſo Great, that the Lords preſs'd the Commons at a Conference, to Joyn with them in a Declaration for the Suppreſſing of them. But it was Anſwer'd, ſaying, *We muſt not Diſcourage our Friends, This being a time we muſt make uſe of All our Friends. God forbid* (ſays Mr. *Pim*) *that the Houſe of Commons ſhould proceed in any way to Dishearten-People to obtain their juſt Deſires in ſuch a way*; Exact Collections, *pag.* 532. The *Kirk* would have ſaid, that *they did not know with what Spirit they were Over-Rul'd*, as they told King *James* in the Caſe of *Gibſon*, and *Black*, for delivering Treaſon in the Pulpit. The next thing that follow'd in Courſe, was a *Combination*; and That ſhall be the firſt Point we'l handle in the Common *Practices* of the Party; which in One Word amounts to no leſs than *the Diſſolution* of a *Legal*, and the *Setting* up of a *Tyrannical Government*.

The

The Practices, *and* Usurpations *of the* Presbyterians *upon the* Civil Government.

TO be as Clear now in their *Practices*, as I have been in their *Positions*, you shall have as good Evidence for their *Proceedings*, as you have had already for their *Principles*. And I'le begin with the Foundation of their Empire; their Audacious, and Mysterious *Covenant*: Not with the *Matter*, or the *Design* of it, but only to shew you that *Covenanting* is the *Method* of the Party.

Covenanting is the Method of the Party.

The *First Covenant* of *Scotland* bears Date *Decemb.* 3. 1557. at *Edinburgh*: The *Second* at *Perth*, *May* 31. 1559. The *Third* at *Sterling*, *Aug.* 1. And a *Fourth*, at *Leith*, *Apr.* 27. 1560. They Enter'd also into Another *Covenant* at *Ayr*, *Sept.* 4. 1562. which *Knox* calls a *New Covenant*.

In *England* 1583. they Subscrib'd their Discipline, and Enter'd into a *League* both by Promise, and Writing, to do their

their Parts toward the Eſtabliſhing of it.

In *Scotland* 1638. ſo ſoon as ever they had ſettled their *Tables of Advice*, the *Firſt Act of thoſe Tables was their Solemn Covenant.*

And ſo likewiſe in *England*, the Commons Impos'd a *Proteſtation*, and then went on to *Covenants*, and *Othes* without End.

All Leagues without Authority are Seditious.

Here's an *Uſurpation* upon *Sovereignty*, the very firſt ſtep they ſet; in the Exacting of an *Oth* without due *Authority*; beſide, that *all Leagues of Subjects among themſelves are* (in the Eye of the Law) *no better than Seditious Conſpiracies.* Wee'l come now to the *Pretence* of theſe *Covenants*, which is only an Artifice of Inveigling the Silly People into a *Confederacy* againſt the *Government*, under the Notion of Promoting the *Common Good.*

The Pretended Ends of the Covenant.

The End of the Firſt *Scottiſh Covenant* above-mention'd (at *Edinburgh*) is ſaid to be the *Defence of* Chriſts *Goſpel, and his Congregation, and of every Member of it againſt all Oppoſers, to the Death.* The *Second at* Perth goes further, and Extends

to *all Perſons that ſhall trouble them* upon what Pretence ſoever. In the *Third*, at *Sterling* they bind themſelves from any *Correſpondence with the Queen, either by Word, or Writing.* In their *Fourth* at *Leith* they Covenant a Direct Revolt, and *the reducing of all men by Force, that are not of their Opinion.* In their *Laſt Bond*, at *Ayr*, they declare againſt *all men as Enemies that ſhall not ſubmit to their Government.* And upon the Whole *Matter*, they Found all their ſubſequent Proceedings upon the Obligation of the *Firſt Covenant* for the Defence of *Chriſt's Goſpel.*

The Pretext of the *Scottiſh Covenant* in 1638. was *the Defence of the King's Majeſty, his Perſon, and Authority in the Defence, and Preſervation of the True Religion, Liberties, and Laws of the Kingdom:* As alſo *the Mutual Defence, one of another*, againſt all ſorts of Perſons whatſoever.

And the *Engliſh Proteſtation* of 1641. looks the very ſame way, *viz. for the Maintenance of the Doctrine of the Church of* England; *the Power, and Privileges*

of

of the Parliament, *and Liberty of the* Subject. And what's the very Title of their *Solemn League*, and *Covenant*, in 1643. but *Reformation, and Defence of Religion*; *the Honour*, *and Happineſs of the King*; *the Peace*, *and Safety of the Three Kingdoms*?

So ſoon as ever they had by theſe ſpecious Appearances decoy'd an Inconſiderate Part of the Nation into the Net, they Emprov'd the Fraud by Expounding upon all their *Bonds* and *Covenants*, quite Contrary to the Common Intent, and Acceptation of the ſame. And made way thereby to the Deſtruction of all thoſe Intereſts which the People thought they had Sworn to Preſerve. But the Subject was ſo hamper'd betwixt the Dread of the *Othe*, among thoſe that did not underſtand the *Nullity* of the *Obligation*; and the Forfeiture of *Life*, *Fortune*, and *Eſtate*, if they ſhould not perſue it according to the Oraculous ſence of them that Impos'd it, that betwixt their *Conſciences*, their *Safeties*, and *Eſtates*, they were in a great ſtreight. He that Conſiders the Solemn, and the Awful Cir-

cumſtances that accompani'd the taking of theſe Engagements; the *lifting up of the Eyes, and Hands*; the Atteſting of *Almighty God*; the Invocations of *the Great Name of the Lord*, and their Appeals *to the Searcher of all Hearts*; and Compares their *Actings* with their *Proteſtations*, will find them perhaps the moſt Impious, and Extravagant Contradiction in Nature. And That's the thing next to be Obſerv'd in a View of the *Fabrique* they Rais'd upon this Goodly *Foundation.*

After this Hypocriſie in the very *Frame* of their Project, there was but little of Good Faith to be expected in the *Menage* of it: And all their *Covenants*, under Colour of *Reforming* the Government, were both in Conſtruction, and in Effect, but ſo many Othes for the *Abjuring* of it; and the ſetting up of a more *Blaſphemous Oracle* in the *Name* of *Chriſt Jeſus*, than ever was ſilenc'd at his taking Fleſh upon him by his *Holy Power.* I call their *Covenants*, *Oracles*; as well in reſpect of the *Inſpiration*, as of the *Impoſture.*

poſture. But we ſhall better underſtand them, by Tracing their Motions from One Uſurpation to Another.

The ſteps by which the Holy Diſcipline Advanc'd into a Direct Rebellion.

By Letters from *Sterling* of *March* 10. 1556. *Knox* was invited from *Geneva*, with This Aſſurance, That *the Faithful in* Scotland *were ready to jeopard their Lives, and Goods for the ſetting forward of the Glory of* God, *as he would permit.* Theſe Letters came to his Hand in *May.* And in *September* following (with the Privity, and Encouragement of *Calvin*) he left *Geneva*, and *Octob.* 24. arriv'd at *Diepe*, (with Intent to Embarque for *Scotland*) where he met with other Letters, diſſwading his Return. (See his *Hiſtory* of *Scotland*, *Fol.* 107.) The Faction was now ready to give up the Cauſe; and had undoubtedly ſo done, but for *Knox* his Letter to ſome of the Nobility upon That Occaſion; which re-Confirm'd them in their Reſolutions. *Your Brethren* (ſays he) *are Oppreſs'd* (*Fol.* 109.) *and you ought to Hazzard your own Lives, (be it againſt Kings, or Emperours) for their Deliverance.* (So that here was *Violence* Intended,

tended, you ſee, in the very firſt Propoſition.) By the Inſtigation of this Letter, they enter'd into their *firſt Covenant* at *Edinburgh* in *Decemb.* 1557. (*Fol.* 110.) and Immediately after the Subſcribing of it, *they Order'd the Common Prayer* (*of* England) *to be read weekly on Sunday, and other Feſtival Days, in all the Pariſh-Churches of That Kingdom, with the Leſſons of the Old and New Teſtament, Conformed to the Book of Common Prayers.* (Fol. 111.) Soon after This, they Petition'd the Queen and Council for the Uſe of the Common Prayer in the Vulgar Tongue, which was granted them, with an Exception only to *Edinbourgh*, and *Leith*, for fear of Tumults: And upon the Neck of this *Petition*, follows a *Proteſtation*, deliver'd in Parliament, 1558. *againſt all Acts of Parliament for the Puniſhing of Heretiques; the Removal of all Prelates, and their Officers from any Place of Judgment:* (Fol. 133.) Foretelling, by way of Menace, that *if Abuſes ſhould chance to be Violently Reform'd, the Government may thank it ſelf.* From *Proteſting* they *Gather'd themſelves Together*, at

at St. *Johnſton*, the Town Declaring for them. Hereupon, the Preachers were Summon'd to appear at *Sterling*, *May* 10. 1559. And on the Other ſide, *The Brethren Concluded that the Gentlemen of Every Country ſhould Accompany their Preachers, to the Day, and Place appointed:* that is; to *St. Johnſton*; where they had their *Firſt Aſſembly*. Upon this Contempt, the Miniſters were Proclaim'd Traytours, and the Multitude fell to the Demoliſhing, and Rifling of *Religious Houſes*; where they found great Booty; and ſo they Proceeded to the fortifying of themſelves, and calling in of their Friends to their Aſſiſtance; Maintaining their Ground by Force, notwithſtanding *A Proclamation for all of them to avoid the Town, under the Pain of Treaſon:* (Which Place ſoon after was Deliver'd up upon Compoſition) From the Pretence of *Defending* themſelves in *St. Johnſton*, they Advanc'd, ſhortly after, to the *Aſſaulting* of it; and ſo the Burning of *Scone*; the Seizing of the *Minting-Irons* for the Coyning of their *Plate*. And then from *Monaſteries*, and *Abbies*, they went forward to the Defacing,

facing, and Pillaging of *Cathedrals*; *Parochial Churches*; and there were few *Chancels* that ſcap'd them. In their Anſwer to the Queens *Proclamation* of *Aug.* 28. 1559. they Riſe from matter of *Religion*, to matter of *State*. (*Knox* Hiſt. of *Scotland*, Fol. 174. And in Direct Terms, *Fol.* 179. *They Affirm, that it appertaineth to the* Nobility, *and alſo to the* Barons, *and* People, *to bridle the Rage, and Fury of miſled* Princes; which was only a *Prologue* to the Formal, and Solemn *Depoſal* of the *Queen Regent* at *Edinburgh*, *Octob.* 24. 1559. that enſu'd. After This; they emplor'd Aid from *England*, under Colour of Maintaining their Ancient *Liberties*. And the Treaty was ſign'd at *Berwick* by the Commiſſioners of Both Nations, *Feb.* 27. 1559.

They perſecuted the Queen Regent into her Grave.

By theſe Perſecutions they brought the *Queen Regent* to her Grave; And upon her Death, a Peace was Concluded; the Armies to Disband, and the *French*, and *Engliſh* Succours to return Home. In *Decemb.* 1560. *Francis* the *Second* of *France* departed this Life; leaving the Queen of *Scots* an Unfortunate Widdow; Poor, and

and Helpleſs. They were now out of Fear of *France*, and there was no Danger from *England*, in regard of the Queen of *Scots* Pretenſions to That Crown; ſo that they reſolv'd now to play their Own Game; And their Firſt Act was the Aboliſhing of the *Common-Prayer* (in a Convention at *Edinburgh*) which they had formerly Embrac'd, and Confirm'd by a Solemn Decree, and Subſcription: And the Preſenting of a *Church-Government* of *Knox*'s own Contrivance, and not much differing from the *Geneva-Model*, to a Convention of the Eſtates; under the Title of *The Confeſſion of the Faith, and Doctrine, believed, and Profeſſed by the* Proteſtants *of* Scotland. The States took Time to conſider of the Form of *Polity*; but paſs'd an Act however for the Demoliſhing of *Cloyſters*, and *Abby-Churches*. Whereupon (ſays *Spotſwood* in his *Church-Hiſtory*, Fol. 175.) *there enſu'd a Pitiful Vaſtation of Churches, and Church-Buildings. No Difference was made, but all the Churches either Defaced, or Pull'd to the Ground. The Holy Veſſels, and whatſoever elſe Men could make Gain of, (as Timber,*

Lead, and Bells) *were put to Sale. The very Sepulchers of the Dead were not ſpar'd. The Regiſters of the Church, and Libraries caſt into the Fire: And All This, colour'd with the Warrant of Publique Authority.* Take Notice here, that after the Convention was Diſſolv'd, their Book of *Polity* was Subſcrib'd, notwithſtanding the *Poſtponing* of the Queſtion. And we ſhall ſee now, that they treated the *Queen her Self* no better than they had done the *Queen Regent.*

The Daughter *had no better Quarter than the* Mother.

Upon this Nice Juncture of Affairs, the Queen was Invited Home. And *Aug.* 20. 1561. She arrived at *Leith*; declaring upon her Entrance, That *there ſhould no Alteration be made in the Preſent State of Religion, only for her Self, and Family ſhe would have a Maſs in Private.* But the Preachers decrying that Toleration in their Pulpits, produced a Dangerous Tumult againſt the Freedom of her own Chappel.

After ſeveral Riots, and Open Rebellions, which were ſtill promoted, and ſeconded by the *Presbytery*; In *July* 1564. the

the Queen was Marri'd to the Lord *Darnly*; And *June* 19. 1566. brought to bed of a Son (afterward *James* VI.) in the Caſtle of *Edinburgh*. In 1567. they ſent the Queen Priſoner to *Lochlevin*, and paſs'd an Act of Aſſembly for the Securing, and Diſpoſing of the Perſon of the Infant-Prince; with Direction to move the Queen to a *Reſignation* of her *Government*, and the Appointing of a *Regent*, during his *Minority*; which by Force, and Menaces, her Majeſty was compell'd to do; and her *Renunciation*, and *Commiſſion* Publiſh'd at the *Market-Croſs* at *Edinburgh*, the Prince being Crown'd, and Anointed King, in the Church of *Striveling* the Third day after the Publication, being *July* 29. On the 20th of *Auguſt*, the Earl of *Murray* was Elected *Regent:* King *James* being as yet but Thirteen Months old. At the Beginning of the Spring, in 1568. the Queen made her Eſcape, and was convey'd to *Hamilton*, where ſeveral Lords meeting in Council, her *Reſignation* was declar'd *Void*, (as Extorted by Fear) and *Proclamation* iſſu'd againſt the Rebels that had Uſurped her Authority.

The Diſpute, in ſhort, was brought to a Battle, *May* 13. the Queens Army Defeated, and She her ſelf fled into *England* for Protection; where the Faction never left the Perſute of her, till they brought her to the Scaffold. But here you'l ſay there was a *Foreign Intereſt*, and *Popery* in the Caſe. If That were All, how came it that they handled the Young King at as Courſe a rate every jot as they had treated his Mother? tho' their *Natural Prince*, and afterward, the Celebrated *Champion* of the *Proteſtant Cauſe*.

They treated King James *as ill as they had done his Mother*

The Government of *Scotland* had been Adminiſter'd by Four Regents, when, upon the Earl of *Morton*'s deſire to be Diſcharg'd of his *Regency*, the King (not twelve years old as yet) accepted of it; and his Acceptation thereof was Proclaim'd at *Edinburgh*, *March* 12. 1577. where the Regent himſelf was Aſſiſting. As an Earneſt of the Reſpect they bare to his Majeſties Authority, *Andrew Melvil* preſented a Form of *Church Government* to the Parliament at *Striveling*, in 1578. which they referr'd to certain Commiſſioners,

miſſioners, *who agreed to ſuch General Heads as did not touch the Authority of the* King, *nor prejudg the Liberty of the* State. *But this did not content Them; ſo that they reſolv'd to put their Concluſions in Practice the next Aſſembly, without ſtaying for a Ratification* (*Spotſwood's Hiſt.* Fol. 302.) In *Glaſgow*, the next Spring, the Miniſters put the Magiſtrates of the City upon Demoliſhing the Cathedral, but the Tradeſmen Interpos'd, and Defended it. In 1582. *Montgomery* was Proceſs'd for Preaching at *Glaſgow:* The *King* by his Warrant commanded the Aſſembly to deſiſt, which the Moderatour peremptorily refus'd, and thereupon, the Officer pull'd him from his Seat, and Clap'd him up in the *Tolbuyth*; for which, they Decreed him to be *Excommunicate*, tho' the King himſelf earneſtly perſwaded them to the Contrary.

After this Contempt of the Kings *Authority*, they made a Violent Seizure of his *Perſon*, and carri'd him Priſoner to the Caſtle of *Ruthen*, where they kept him Cloſe *Nine Months*; forcing him by a Writing under his hand, to command the

the Duke of *Lenox* to Depart the Kingdom, and Impoſing upon him what Servants they pleas'd, under pretence of *Zeal to Religion, and Care of his Perſon.* They did alſo Petition the next General Aſſembly at *Edinburgh*, to give their ſence of the Action: Who made themſelves Judges; and did ſo highly approve of it, that *they appointed all Miniſters to recommend the Actors of it, as good Chriſtians, and Patriots*, pretending, *that there was no other way to preſerve their Religion, and Freedoms.* And yet this Duke dy'd ſoon after, in *France*, of the Reformed Communion. For the Countenance of this Proceeding, they force the King (being but Seventeen years of Age) to emit a Proclamation, *commanding all thoſe that had Levy'd any Forces upon Pretence of his Reſtraint, to Disband within Six hours, upon Pain of Death*; and *Declaring that he was at Liberty, and had only his Friends about him.* In the Summer following, under Colour of Viewing the Caſtle of *St. Andrews*, It was contriv'd, that the Gates ſhould be ſhut upon his Followers, and ſo he deliver'd himſelf from his Guard.

It

It would be but the ſame thing over again, to Enumerate the Repeated Uſurpations of their Government, and the Contumacy of their Miniſters: their Rebellious Practiſes at *Striveling*, *Glaſgow*, *&c.* and that Horrid Outrage againſt the *Octavians* in *Edinburgh*, *Decemb.* 17. 1596. When the King appoints a *Feaſt*, they Indict a *Faſt*; the Council Orders the Miniſters of *Edinburgh* to give *Thanks* for his Majeſties Deliverance from *Gowry's Conſpiracy*: Their Anſwer was, That *they were not acquainted with the Buſineſs.* And when it was urg'd, that they were only to affect the People with the Sence of his Majeſties having ſcap'd a great Danger, they Reply'd, That *nothing ſhould be Utter'd in the Pulpit, but That whereof the Truth was known.* Nay, they would not ſo much as pray for the Kings Mother, when her Death was Reſolv'd upon, tho' the very Form was preſcrib'd in the moſt Innocent Terms Imaginable. viz. *That it might pleaſe God to Illuminate her with the Light of his Truth, and ſave her from the apparent Danger wherein ſhe was caſt.*

And

The Conſpiracy under Queen Elizabeth *was nipp'd in the Bud.*

And This would have been the Iſſue too of the *Engliſh* Project under Queen *Elizabeth*; as appears by the Inſolence of their Demands, and the Virulence of their Writings, if the Conſpiracy had not been nipp'd in the Bud.

The Scotch *Rebellion of* 1637.

The *Scottiſh Inſurrection* in 1637. was only their Old Method Reviv'd. Of which, in a few Words, Out of the *Kings Declaration* upon That Subject.

The Riſe, Method, and Progreſs of it.

Upon occaſion of a Seditious Uproar at *Edinburgh*, *Octob.* 18. 1637. his Late Majeſty order'd the Diſcharge of all ſuch Meetings, upon Pain of Death. And his *Proclamation*, being Publiſh'd at *Sterling*, *Lithgow*, and *Edinburgh*, was encounter'd with a *Proteſtation* againſt it, at the ſame Times, and Places; and with the ſame Solemnity, as if they had been Both by the ſame Authority. Immediately upon this Affront, the *Proteſtors* erect *Publique Tables of Council* for Ordering the Affairs of the Kingdom without the Conſent of the King, and in Contempt of his Majeſty and Council. At

Theſe

Theſe *Tables*, having Firſt agreed upon their *Covenant*, they conclude upon Certain Propoſitions of *Inſtruction* to the Party. *No Anſwer muſt be made to State-Queſtions without Advice. All* Proclamations *to be* Proteſted *againſt*; and to take nothing for Satisfaction, Leſs than their Whole Demand. This way of *Anti-Proteſting* they made uſe of from firſt to laſt. Upon his Majeſties *Proclamation* for Diſſolving the Aſſembly at *Glaſgow* 1638. they did not only *Proteſt*, and *Refuſe to Depart*, but *Cited the Kings Council that Sign'd the Proclamation, to appear before the King, and Parliament.* In This their *Proteſtation*, his Majeſty obſerves *Eleaven Nullities*; and that *In One Hour they made Void Six General Aſſemblies*; tho' Two of them Wholly, and the Other Four, in Part, were Ratifi'd by Acts of Parliament. *In Another Hour, they Damn'd all the* Arminian *Tenets, without Defining what they were. In Another Hour they Depriv'd One Arch-Biſhop, and Two Biſhops.* And *in One hour more, they Aboliſh'd Epiſcopacy; Depoſing Four Biſhops, barely upon a Libel read in the Pulpit, without Examining any*

One Witneſs againſt them; and only for the Crime of Obeying Parliaments, and General Aſſemblies.

They Levy Arms againſt the King for the Glory of God.

All This they do, as having the Cognition of *Eccleſiaſtical Matters*. They *Arm* the *Subject*; *Block up*; and Force the Kings *Forts*, and *Caſtles*; Intercept *Victuals*, and *Ammunition* for their *Relief*; *Tax the People*; *Levy Soldiers* againſt the King; Iſſue out *Warrants* to *Sheriffs* for Commiſſioners of Parliament; and when they are Ask'd *why* they do theſe things; *'Tis for the Good of the Church*, (they ſay) *the Glory of God*; and *the Preſervation of Religion*. (Kings Declaration, pag. 415.) Theſe are the men that *bind their Kings in Chains, and their Nobles in Links of Iron*, according to the very Letter. And you ſhall now ſee that the *Engliſh Covenanters* are as good *Text-Proof* as their *Brethren*. Take Notice here, That my Obſervations are reſtrain'd ſimply to the Actings of the Presbyterians, without Imputing any thing to Them that was done by the Influence of the Independents.

The Practiſes of the Scotch, *and* Engliſh *compar'd.*

It appears from what is already ſaid, that

that *The Name of God* was the Prologue to *Both Rebellions*: The *Form*, and *Doctrine* of the *Engliſh League*, the very *Tranſlation* of the *Scottiſh*: It reſts now to ſhew, that the *Engliſh Practices* are ſo likewiſe; and how far they have put their Seditious *Poſitions* in *Execution*. What was the *Engliſh* way of *Remonſtrating*, and *Declaring*, but the *Scottiſh Mode* of *Proteſting*? *The General Aſſembly* declines the Kings Authority in the Caſe of *Treaſon*; and ſo did *the Houſe of Commons*, in the Caſe of their Members. The *Kirk* refus'd to pray for the *Queen*; and our *Mock-Parliament* made it Penal to Pray for the *King*; And they both of them took upon themſelves to *Convene Aſſemblies*; *Impoſe Othes*, and *Subſcriptions* by their own Power: To *Baniſh the Kings Servants*, and *Scandalize his Miniſters*: And with a *Scottiſh* Grace the *Engliſh Faction* tells the King, in Anſwer to one of his Declarations, That *his Suggeſtion is as Falſe as the Father of Lies can Invent*. As they agreed in the *Intent* of the Reformation, So did they alſo in the *Manner* of it. They Alarm'd the City of *London* at Mid-

night, that *the King was coming with his Papiſts to fire the Town, and burn the Citizens in their Beds*; (the Common Pretences of *Scotland*) And after the *Scottiſh Methode* too, *they Rifled Wincheſter-Church* in 1642. *Burnt the Communion-Table in an Ale-Houſe; brake open ſeveral Leaden Cheſts, wherein the Bodyes of ſome of the* Saxon Kings *were Depoſited; Caſting the Duſt into the Air; and throwing the Bones of them at the Windows: Hacking with their Swords the Crown that was there upon the very Statue of the King.* With the ſame Barbarity they proceeded at *Chicheſter*, where *they Pickt out the Eyes of* Edw. VI. *his Picture*; ſaying, that *all this was long of his Book of Common Prayer.* At *Canterbury*, and *Rocheſter* they did the Like, and turn'd the Church of *St. Paul*, both into a *Stable*, and an *Ale-Houſe.* It might ſerve, in one word for all, to ſay, That they have put all their *Poſitions* before ſpoken of in Practice.

The Uſurpations of the Two Houſes.

The *Two Houſes*, by their own Authority, ſet up *Ordinances* for *Laws*; ſettl'd the *Militia*; ſtil'd themſelves *the Supreme Judicature* of the Kingdome; Chang'd the

the Whole Frame of the *Government*; Puniſh'd thoſe as *Traytours* that *ſerv'd* the King; Seiz'd the Kings *Forts*, *Towns*, *Magazines*, and *Revenues*; *Rais'd an Army againſt him*; Impos'd *Taxes*, *Exciſe*, *Cuſtomes*; took away *Epiſcopacy*, and the *Common-Prayer*, and ſettled the *Directory*; *Proclaim'd Faſts*; ſpoil'd the *King* of his *Authority*; made him a *Priſoner*, under Colour of taking him into *Protection*; and then for a Sum of Money, with *Judas, betray'd their Maſter to be Crucifi'd.*

All this and More was not only the *Effect* of the *Covenant*, but the very *Drift*, and *Meaning* of it; as appears by the Artificial Emprovement of it to all their Purpoſes: (being the very Teſt of the Faction.) No man was allow'd to Practice the *Law*; No man Admitted into the *Miniſtry*, that had not taken it; and it was Impos'd, under a Penalty upon the Whole Nation. And Then After the Taking of it, it was made *Death* for any man to return to his Allegiance; and all the Deſerters of the Conſpiracy, that were murther'd under a Form of Juſtice, were put to Death for *Breach of Covenant*.

The Rigours of the Covenant

When

The Kirk Betray'd, and Sold the King in his Diſtreſs.

When the late King, *May* 1646. in his Diſtreſs, apply'd himſelf to the *Scotch*; and they receiv'd him, as into Protection; his Friends were kept from him at *Newcaſtle*, by as ſtrict an Order, as afterwards at *Holdenby*. But they Formaliz'd the Matter however, *how Baſe a thing it would be for* Scotland *to Deliver up their King*; *and how Inconſiſtent with the Duty of their Covenant, and how Diſhonourable to the Army*; to whom in his Extreme Danger he had Recourſe *for Safety*. The *Scotch Commiſſioners* alſo Aggravating the Matter. *If it be Contrary* (ſay they) *to the Law, and Common Practice of Nations, to deliver up the meaneſt Subject, fled to them, tho' it be for the greateſt Crimes; How much more would the World abroad Condemn our Army for a Baſe, Diſhonourable Act, if they ſhould deliver up their Head, and Soveraign* (*having caſt himſelf into their Hands*) *to be Diſpos'd of at the Arbitrament of another Nation? Nay,* (ſays the Chancellour) *I ſhall deſire that the Word of* Diſpoſing of the Kings Perſon, *may be rightly underſtood* for to *Diſpoſe of the Kings Perſon, as Both Houſes, or Both King-*

Lowdon's Second Speech at a Conference, Oct. 6. 1646.

Anſwer to the Vote of Sept. 24. 1646.

Kingdoms ſhall think fit, may in ſome ſence, be to Depoſe, *or* worſe. But alas! theſe Difficulties only ſtuck till the Price was agreed upon. How Stiff they were, till the Bargain was Struck, and after That, how Flat, and Supple! For Then he tells his Majeſty plainly, If *he refuſes the Propoſitions, Both Kingdoms will be Conſtrain'd* (*for their Mutual Safety*) *to agree, and ſettle Religion, and Peace without him.* And he is told afterward by the Pretended *Declaration of the Kingdome of* Scotland, *of* Jan. 16. 1646. that *by reaſon of his Refuſal, there would be a Joynt Courſe taken by Both Kingdoms concerning the Diſpoſal of his Perſon.* And Then a little After, [*with reſpect had to the Safety, and Preſervation of his Royal Perſon.* ⋆ In the Preſervation, and Defence of the True Religion, and Liberties of the Kingdoms. *According to the* COVENANT, &c.] On *Feb.* 12. They Exhort their *Covenanted Brethren* (the Aſſembly at *Weſtminſter*) *to hold faſt their Solemn League, and Covenant; to Entertain a Brotherhood, and Unity between the Nations*; but not a Syllable of the King. *Lowdon's Speech to his Majeſty.* 1646.

And

And again *Jan.* 18. the *General Aſſembly* of the *Kirk* preſſes the Two Houſes to a *Speedy Eſtabliſhment of the Presbytery.* (And here again no Mention of his Majeſty.)

The Covenanters Barbarous Propoſitions to his Late Majeſty.

But what's the Sum now of theſe *Propoſitions* that ſtand in Competition with the Kings *Freedome*, *Life*, and *Dignity?* Firſt; *Only the Juſtifying, and Confirming of all they had done.* Secondly; *The giving away of the* Militia *of* England, *and* Ireland, *for* Twenty Years, *with Power to Raiſe* Men *and* Money. Thirdly; *His Majeſty muſt Swear, and Sign the Covenant; Impoſe it upon the Three Kingdomes; Aboliſh Epiſcopacy, and ſettle Religion, as Both Houſes ſhall Agree.* Fourthly; *All Honours* (*ſince* 1642.) *muſt be made Null and Void; No Peers admitted in Parliament, for the Future, but by Conſent of the Two Houſes.* Fifthly; *All Great Places, and Offices of Honour in* England, *and* Ireland, *to be Diſpos'd of by Conſent of Parliament*; and in Fine; his Majeſty muſt deliver to *Death*, *Beggery*, and *Scorn all that ever Serv'd him.*

Thus

Thus was this *Glorious Prince Betray'd, and Sold, according to the* COVENANT. Here's the True *Engliſh* of it, and the Divinity of that *Moloch*, to which this Nation has offer'd up ſo many Noble *Sacrifices*. Are not our Fundamental *Laws*, *Perſons*, *Conſciences*, and *Eſtates*, Secure, and Happy, under the Care, and Wing of ſuch Bleſſed *Guardians*? How meanly have we Proſtituted the Reverence of the Land, and of the Government, to the Luſts of theſe Imperious, Shameleſs Raviſhers! Take Notice here of ſome of the *Kirks* following *Reſolves* upon the Main Point in Queſtion. Firſt, *That the Kings Taking of the* Scotch Covenant, *and Paſſing* Some *of the* Propoſitions, *does not Warrant* Scotland *to Aſſiſt him againſt* England. Secondly; *That upon bare Taking the* National Covenant, *they may not Receive him.* Thirdly; *That the Clauſe in the Covenant* for Defence of the Kings Perſon, *is to be underſtood* In Defence, and Safety of the Kingdom. Fourthly; *That his Majeſty ſhall Execute no Power in* Scotland, *without ſatisfying every Point.* Fifthly; *That Refuſing the*

Propoſitions, he ſhall be diſpos'd of according to the Covenant, *and the* Treaties.

The Two Houſes *as bad as the* Scotch.

Nor would the *Two Houſes* Probably have Us'd him any better if he had gone to Them. For, upon his Firſt withdrawing himſelf, they Voted it *Treaſon, and Death without Mercy, for any Man to Harbour, and Conceal the Kings Perſon,* (upon a Suppoſition that his Majeſty was then in *London.*) This was the 4th of *May*; and on the 6th, the *Commons* Voted him to *Warwick Caſtle*, which was Unvoted again, upon the 9th; and in *June*, they Voted *the Kings going to the* Scots, *a Deſign to prolongue the War.*

It was the Faction *of* Scotland, *not the* Nation, *that Ruin'd the King.*

Let me not appear to Confound the *Faction* of *Scotland* with the *Nation*; for no Country affords greater Inſtances of Integrity, and Honour. Nay, I have heard it from good Authority, that *the Kings going into* Scotland, (which he moſt earneſtly deſir'd) *was carry'd in the* Negative, *only by* Two Voyces.

Their dealing with the King at Holdenby.

His Majeſty is now under the Care of his New Governours, and a Priſoner to the *Covenanters* at *Holdenby*; where he deſir'd only *Two* of his *Chaplains* that had not

not taken the *Covenant*; and Then, a *Common-Prayer Book for his own Private* Uſe, but Neither could be Granted him.

Their Rigour at the Iſle of Wight; *and the Horrid Murther of* Montroſs.

At *the Iſle of Wight*, the ſame Faction had the handling of him again; where they ſtill Treated his Majeſty much at the ſame Rate. And they Us'd his *Royal Succeſſour* not much better in 1650. When, to Auſpicate the Project for the Recovery of his Crown, in the very Dependence of a Treaty at *Breda* with him; upon the Inſtigation of the *Kirk*; they Murther'd the Brave, and Generous *Montroſs*, with the moſt horrid Circumſtances of Malice Imaginable: And how they Us'd the King himſelf afterward at his Coming among them, I am not willing to mention.

The Covenanters Juſtifie the Murther of the Late King, upon the Reſtauration of This.

Nay, when the Time appointed by Gods Providence was come for the Reſtoring of the King, the *Presbyterian Miniſters* in *London* Publiſh'd a kind of Squinting Gratulation upon That Occaſion; as if Popery were coming in with his Majeſty for Company. And the *ſame Party*, upon the *Re-Admiſſion* of the *Secluded Members*, preſs'd upon the Houſe

of Commons theſe Two following Votes, for the Juſtification of the Rebellion in 1641. and in order to the Excluſion of the Royal Party from the next Choice.

1. *I do Acknowledge, and Declare, that the War undertaken by Both Houſes of Parliament in their Defence againſt the Forces rais'd in the Name of the Late King, was Juſt, and Lawful; and that Magiſtracy, and Miniſtry are the Ordinances of God.*

2. Reſolv'd *that All, and Every Perſon, who have Adviſed, or Voluntarily Aided, Abetted, Aſſiſted, in any War againſt the Parliament, (ſince the Firſt day of* Jan. 1641.) *His, or Their Sons, (unleſs He, or They, have ſince manifeſted their Good Affections to This Parliament) ſhall be Uncapable to be Elected, to ſerve as Members of the next Parliament.* So that as their *Feud* againſt *Kings*, is *Implacable*, their *Averſion* likewiſe to all thoſe that *Love their Prince*, deſcends from Generation to Generation.

Presbytery is Inconſiſtent with any other Government.

How Inconſiſtent *Presbytery* is with *Monarchy*, is ſufficiently manifeſt. But they'l ſay for themſelves, that *Kings may be Miſled*; and that it is not the *Form* of Govern-

Government that is Grievous to Them, but the *Male-Adminiſtration* of it. To which, it may be Reply'd, That *All Governours*, under what Form ſoever, are to *Them*, *Alike*, where they *themſelves* are not *Uppermoſt*: And that the Reformation of Perſonal Failings will not do their Buſineſs without the Total Subverſion of all thoſe wholeſome, and Profitable Laws that ſtand in the Way of their Diſcipline: It being their Cuſtome to Reproach *Princes*, and their *Miniſters*, for ſtraining the *Prerogative*, while they Themſelves at the ſame time, Uſurp over *Kings*, *Parliaments*, and *People*: And Trample under their Feet, All that is *Sacred* in *Society*, and *Government*.

Princes, 'tis true, may have their *Errours*, and their *Paſſions*; but what have the Innocent *Laws* done? Are They *Popiſhly Affected* too? But where ever *Preſbytery* reigns, there can be no *Law*, but their own *Will*. Did they not (in *Scotland*) Damn *Biſhops*, as *Anti-Chriſtian*, and Deprive *Eccleſiaſtiques* of their Voyces in *Parliament*, *Convention*, and *Council*? *The Preſbyterians* Will *is their* Law.

cil? notwithſtanding Three Acts of Parliament; that is to ſay, of 1584. 1597. and 1606. expreſly to the Contrary. And did they not pronounce the Acts of the Aſſemblies of *Glaſgow*, and *Perth* to be *Void*, and *Illegal*, tho' Enacted as *Municipal Laws?* Ask them now (ſays his Late Majeſty; Large Declaration, *Pag.* 416.) *by what Authority they do theſe things*, expreſly *againſt Acts of Parliament*, *Acts of Council*, and *Acts of General Aſſemblies.* They Anſwer, that *Thoſe Acts of Aſſembly were unduely Obtain'd; and that now they have Reſcinded them. For Acts of Parliament*, and *Acts of Council*, *they Expreſs great Wonder that any man ſhould Queſtion their Authority over Them: For if Chriſt be above the King, Chriſts Council muſt likewiſe be Supreme; Parliaments being only the Council of the Kingdom. And for the Kings Privy Council, and Judges, they muſt ſubmit to the Councellours, and Judges under Chriſt, who is the King of Kings.* Nor is it all that they aſſume to themſelves an *Arbitrary Rule*; but whoever refuſes *Subſcription*, and *Obedience* to their *Acts*, and *Decrees*, ſtands *Excommunicate* without Mercy.

Mercy. And Then (if he perſiſt) follows *Out-Lawry*; *Forfeiture* of his *Goods*; his *Revenue for Life*; *Letters of Caption* for the Seizing of his *Perſon*; and *Cloſe Commitment* as a *Traytour*. If he does not yet Appear, they take out Letters of *Intercommuning*; making it Treaſon to *Receive*, or hold any *Correſpondence* with him. This is Executed by a Warrant to the *Civil Judge* from a Commiſſioner of the *Presbytery*; and upon his Refuſal, to ſee the Sentence put in Execution, he himſelf incurrs the ſame Danger.

The Tyranny of the Pretended Parliament in 1641.

And the ſame *Tyranny* was Exercis'd by the *Two Houſes* upon the *Engliſh Government*; Whoſe *Orders* were Impos'd upon the Nation, for *Laws*, and *Obedience* requir'd to them, under Pain of *Life*, *Liberty*, or *Eſtate*, at Pleaſure.

What a Mockery is it now to talk of *Religion*, *Kings*, *Parliaments*, or *Laws*, where the *Dictates* of *Mechaniques* ſhall Over-rule the *Articles* of the *Apoſtolique Faith*; and the Vote of a Seditious *Conventicle*, Diſſolve the *Order*, and *Authority* of a *Legal*, and *Eſtabliſh'd Government*?

The-

The Tyranny of the Presbytery *over the* Conſciences, Lives, Liberties *and* Eſtates *of the* People.

ALtho' Theſe *Uſurpations* upon the *King*, and the *Government* it ſelf, do Naturally Preſuppoſe, and Imply an *Oppreſſion* upon the *Subject*; It will not be amiſs yet, more particularly to Expoſe the Inevitable, and the Scandalous *Slavery* of living under *That Dominion*; as well in regard of their *Unlimited Power*, as of their *Inherent Cruelty*, and *Rigour*.

In the Matter of *Conſcience*, *Life*, *Liberty*, and *Eſtate*, Enough is ſaid already in the very Caſe of their *Covenants*; wherein, without any reſpect to the *Lawfulneſs* of the *Thing*, or the *Conſcience* of the *Perſon*, it was *Sequeſtration*, and *Empriſonment*, to *Refuſe* them, even where it was the Hazzard of *Damnation* to *Take* them: and being once *Engag'd*, 'twas *Death* to *Repent*. The Hiſtory of *Scotland* abounds with Inſtances upon This Subject; but I ſhall rather bring my Obſervations Home, to the *Covenanters* of *our Own Age*, and *Nation*.

The

The Early Plunders of Sir *John Lucas*, Sir *William Boteler*, The Lady *Rivers*; with other Perſons of Eminent Condition, both *Lay-men*, and *Divines*, are to be read at large, with the Inhumane Inſolences that were Acted upon their Perſons, and Relations, in *Mercurius Ruſticus*: but the Out-rages that follow'd, were ſo Great, and ſo Many, that Theſe are hardly worth the Mentioning, and the Other would be too Tedious to Recite; for the Whole Story of the Rebellion was carry'd on with Rapine, and Bloud. How many Noble-mens Houſes were turn'd to Priſons, without the Maſters knowing either his Accuſer, or his Offence? Several Gentlemen of Quality put on *Ship-board*, and half ſmother'd in the Heat of the Year; where they contracted Diſeaſes, and by an Arbitrary Power were to have been *Tranſported* nobody knew whither. Others were Sold for *Slaves* into Plantations: Near 100 *Miniſters* were brought out of the *Weſt*, and Clapp'd up in *Lambeth-houſe*, where almoſt all of them were Deſtroy'd by a Peſtilential Feaver. Nay; ſo Profane was

The Tyranny Cruelty, *and* Profaneneſs *of the* Engliſh Covenanters.

their Barbarity, that upon *Sunday* the 5th of *March* 1642. Dr. *Featly* Preaching that day, at *Lambeth-houſe*, order was given to diſſolve the Congregation, and the Reformers took with them ſome great Guns to do the Work: At which time ſome Miſchief was done, and there had been more, but for a Gentleman, who is at preſent an Eminent Perſon in the City, who ſnacht away the *Linſtock* juſt as they were going to give fire upon the Congregation, into the Quire of the Chappel. This I have upon the Credit of a Man of Worth, and Value. I could tell you of a Miniſter in *Covent-Garden* that refus'd Chriſtian Burial to the Body of a Gentleman that was Quarter'd for his Loyalty; One that made it a *Moot-Point*, upon an *Anniverſary Faſt*, whether or no the *Kings Death* were a *Murther*.

They Diſpoſed of our Eſtates, *and* Perſons, *at Pleaſure.*

And Theſe People were as well the Maſters of our Eſtates, as of our Perſons: (See *Scobell's Collection of Acts, and Ordinances*) by their own Power, taking upon them to *Sequeſter Delinquents*; Borrow Money upon

upon the *Publique Faith*; gathering of Other Peoples *Rents*, and *Debts*; *Levying of Money*; *Raiſing of Horſe*; *Aſſeſſing* at Pleaſure; *Sequeſtring Church and Crown-Lands*; Gulling the People with *Iriſh Adventures*; Laying new *Impoſts*; Authorizing the Breaking Open of Locks; and Examining upon Othe, for Diſcovery of Delinquents *Money*, and *Goods*; *Raiſing*, *Continuing*, and *Enlarging* ſeveral *Exciſes*; Borrowing *Money* for the *Scots*; *Taxing the Whole Nation*; Appropriating the Profits of *Tonnage*, and *Poundage* to themſelves; Compounding for *Wardſhips*: Beſide their Impoſitions of a *Weekly Meal*; their *Monthly Aſſeſsments*; and other Impoſitions upon the People to an Incredible Value, and without any Colour of Law.

Their Scandalous and Uncharitable Cenſures.

As there is *no Freedom* either of *Conſcience*, *Perſon*, or *Eſtate*, under their Boundleſs Dominion; ſo there's no living under them, with either *Peace*, or *Reputation*. If a Man and a Woman Live in ſuch a manner of Converſation, that it is Poſſible for them to be Lewd together

in Private, the *Presbytery* ſhall take it for granted that they are ſo; and without any Evidence, require them *publiquely* the next Lords day, perhaps, before the *Congregation* to diſcharge themſelves upon *Othe* that they are *Innocent*. Which if they do, and that they purge themſelves of the ſuſpected Crime, they ſhall yet be forc'd to do *open Penance* for their *Misbehaviour*. But if two Perſons ſhall be Preſented, under a Suſpicion of *Incontinence*, and that being Conven'd, and Examin'd, there ſhall appear any ſtrong Preſumptions that they are ſo; tho' there be no Proof in the Caſe, they ſhall yet be made *Cloſe Priſoners*, to feed on *Bread* and *Water*, and no body to come at them; to try, if either by *Proof*, or *Confeſſion*, any thing can be made out againſt them by the *next Court-day*: If not, they are Diſmiſs'd, but upon Condition, that if ever they be ſeen together again, unleſs in the *Church*, or in the *Market*, it ſhall be taken *pro Confeſſo* that they are *Guilty*. There was a *Husband* that confeſſed to his *Wife* ſome Faults that he had committed, and She out of Zeal told a *Presbyterian Mini-*

Miniſter the Story; for which the *Miniſter* very fairly *Convented* him, and made him do *Publique Penance*. This Practice has Parted many Men and their Wives; and ſtirr'd up Feuds never to be Reconcil'd. Nay a man ſhall not Sue for a Debt upon a Bond, or a Landlord, for his Rent, but the *Presbytery* ſhall take the Judgment of it to Themſelves, as a Courſe Scandalous to the Profeſſion, where any of their own Gang is Concern'd. They muſt have an Oar in every Boat. In *Scotland* they interpos'd in the Buſineſs of *Salt-Pans*, *Salmon-Fiſhing*, *Fairs*, and *Markets*; and fell heavily upon ſome *Scottiſh Merchants* in *Edinburgh*, for carrying Wheat to *Spain* in a time of Dearth. But the Trade of *Wax* thither, was Unpardonable, as not only *feeding Gods Enemies*, but maintaining their *Idolatry*. To ſay nothing of the Abſurdity, in their Conſtitution, of making *Tradeſmen Judges* in Matters of *Faith*; and the Unmannerly Temper of it, where a *Taylor*, or a *Shooe-maker* ſhall Sit, and Vote Cheek by Jowle with his *Sovereign*.

Having,

Having made a Faithful Report of the *Pretended Powers*, the *Avow'd Principles*, and the *Open Practices* of theſe Troublers of our *Iſrael*, ſo far as the Diſcovery may honeſtly conduce to our Preſent Purpoſe; we ſhall now lay open *the Myſtery of Iniquity*, in the *Secret Contrivances* of their *Cabal*; and upon no leſs Authority, than the Faith, and Honour of *King Charles the Martyr*, in his Remarques upon the Proceedings of the *Scottiſh Covenanters*.

The Scottiſh General Table *was the Pattern of the* Engliſh Cloſe Committee.

The Device of our *ſtanding Committees* in 1641. with *Subordination* to the *Cloſe Committee*, was only an Imitation of the *Preparatory Tables of Advice* in *Scotland*, with *Subordination* to their *General Table*. And There, Effectually, was lodged the laſt Reſult of Counſel. It was Compos'd of Men of *Brains*, *Popularity*, *Boldneſs*, and ſuch as were moſt Obſtinately Engag'd to the *Faction*; whether *Preaching*, or *Ruling-Elders*. The Acts of *Aſſembly* were but the Dictates of the *General Table*; as in *England* the *Two Houſes* ſtill agreed to the ſenſe of the *Cloſe Committee*. There it was, that the Abuſes

Abuſes of Government were Inſpected; Reformations Modell'd; Court-Offices diſpos'd of; all Conſpiracies Form'd, and Digeſted; And the Preachers Expreſly directed what Points to Preſs, and which Nail to drive. There can be no better Accompt given of their *under-hand dealing*, than they give of Themſelves, in their *two Private Papers of Inſtructions* (Printed in the Late Kings *Large Declaration*, *Fol.* 282. *&c.* with his Majeſties Notes upon them) toward the Securing of a *General Aſſembly* (which was to meet at *Glaſgow*, *Nov.* 21. 1638.) The One of them being directed to one *Lay-Elder*; and the Other, to *ſome One Miniſter* in *every Presbytery*, for the Packing of their Party. In the Former of them you have in terms theſe following Particulars in Charge.

That ſome one Miniſter, and Gentleman in every Presbytery meet oft together, to reſolve upon the Particular Commiſſioners to be Choſen, and uſe all diligence with the reſt of the Miniſters and Gentlemen, that ſuch may be Choſen. Their Private Inſtructions.

And

And *Becauſe nothing will avail ſo much for our Purpoſe, where the moſt part of the Miſters are diſaffected, as that the Gentlemen be preſent to Vote in Presbyteries, it would be preſently try'd whether this be put in Execution; and if the Miniſter be ſlow in urging it, the Gentlemen themſelves to urge it, and put themſelves in Poſſeſſion.*

That they linger not, they would be urged again to ſend their Commiſſioners to Edinburgh *before the Firſt of* October: *by this we ſhall know our own ſtrength the better at our Meeting.*

And the Gentlemen *(at leaſt the greateſt part of them) would be warned to be at* Edinburgh, Septemb. 20. *And that only the Gentlemen who are nam'd Commiſſioners to the Presbytery for chuſing their Commiſſioners for the Aſſembly, with ſome to aſſiſt them, that day ſtay at home, and thoſe to come away immediately after the Election.*

That in every Presbytery there be a Particular Care taken of the Informations againſt the Prelates, for Inſtructing our Complaints.

The

The Other Paper of Private Inſtructions of Aug. 27. 1638. *runs as follows:*

THeſe Private Inſtructions ſhall be diſcovered to none but to Brethren well affected to the Cauſe.

Order muſt be taken that none be Choſen Ruling-Elders, *but* Covenanters, *and Thoſe well affected to the Buſineſs.*

That where the Miniſter is not well Affected, the Ruling-Elders *be Choſen by the* Commiſſioners *of the* Shire, *and ſpoken to particularly for that Effect.*

That they be careful no Chapter-men, Chappel-men, *or a* Miniſter, Juſtice of the Peace, *be choſen, although* Covenanters, *except they have publiquely renounc'd, or declar'd the Unlawfulneſs of their Places.*

That the Ruling-Elders *come from every Church in equal Number with the* Miniſters, *and if the* Miniſter *Oppoſe, to put themſelves in Poſſeſſion, notwithſtanding any Oppoſition.*

That the Commiſſioner *of the* Shire *cauſe Convene before him the* Ruling-Elder *of every Church, Choſen before the day of*

the Election, and enjoyn them upon their Othe, that they give Vote to none, but to those who are Nam'd already at the Meeting at Edinburgh.

That where there is a Nobleman *within the Bounds of the* Presbytery, *He be Chosen: And where there is none, there be Chosen a* Baron, *or one of the Best Quality, and he only a* Covenanter.

The Medly of their Assembly.

The King observes (Fol. 315.) that *This Assembly of* Glasgow *had not so much as the Face of an* Ecclesiastical Meeting; *not a Gown worn by any Member of it, unless it was by one or two Ministers that liv'd in the* Town: *The Appearance of it was in a manner, wholly* Laical. *Among the Members of it, were* Seaven Earls, Ten Lords, Forty Gentlemen, One and Fifty Burgesses, *many of them in Colour'd Cloths, and Swords by their Sides; all which did give Voyces, not only in very high Points of Controversie, but also in the Sentences of* Excommunication *pronounc'd against the Bishops, and Others. Nay, and all things in the* Assembly *carri'd by the Sway of these* Lay-Elders; *Insomuch that it was a very rare thing to hear a* Minister *Speak there.*

The General Assembly is but the Embryo of a Common-wealth.

Now let any man Judg whether this be a *Church-Assembly*, or the *Embryo* of a *Common-Wealth*: A *Conscientious Consultation* for the *Reforming of Religion*, or a *Seditious Practice* for the *Embroiling* of the *State*. How applicable is that Invective against *Popery* (in the Libel concerning the Growth of it) to the Case of *Presbytery*? *The Power of it is Absolute*

lute (says the Author of it) *and the Decree is Infallible. It can change the very Nature of things; making what is Juſt, to be Unjuſt, and what is Vice, to be Virtue. All Laws are in the Cabinet of its Breaſt, and it can diſpoſe of Kingdoms, and Empires as it pleaſes. It makes it a Mortal Sin even to doubt of any part of its Religion; and demands, under pain of Damnation, the Subjection of all Chriſtians to its Authority. That Word of* Reformation *miſappli'd, has ſerv'd it to juſtifie all the Executions, Aſſaſſinations, Wars, Maſſacres, and Devaſtations, whereby the Diſcipline hath been Propagated. It is almoſt Unconceivable how Princes can yet ſuffer a Power ſo Pernicious, and Doctrine ſo Deſtructive to all Government. Their ſtrict Othes, and Vows of Obedience to the* Presbytery *Evacuate the Fealty due to the Sovereign.*

What difference now (more than in the *Name*) betwixt the *Papal Tyranny*, as he has ſet it forth, and the *Presbyterial*, as it appears from their own *Words*, and *Deeds*? What *Power* can be more *Abſolute*, Or what *Decrees* more *Infallible*, than That of the *Presbytery*; Which challenges *Obedience* to all its Dictates, both from *Prince*, and *People*, under pain of *Life*, *Liberty*, *Dominion*, and *Eſtate*? It Overrules *Laws*; ſets up *Othes* of *Treaſon* againſt *Othes* of *Allegiance*; and covers the Crime of *Rebellion* with the Title of *Virtue*. It takes upon it ſelf the Office of *Chriſts Vicar*; *Depoſes Kings*; and under the Maſque of *Religion*, diſſolves the *Order*, and *Authority* of all Governments. *The King in his* Declaration *before-Mention'd*, (Fol. 404.) *among other of their Unchriſtian Extravagances, takes Notice of their Refuſal to Pray for Sir* William Nesbett *upon his Death-bed,* *Presbyterial Tyranny.*

bed, becauſe he had not Subſcrib'd the Covenant; *and that they did Formally bar* non-Covenanters *from the* Communion, *in Expreſs terms with* Blaſphemers, *and* Adulterers; *refuſing* Baptiſm *in the Churches of Miniſters that had not taken the* Covenant, *even to Children that were born in the ſame Pariſh.*

The Unchriſtian Rigour *of this* Diſcipline *is ſuch* (*ſays the Authour of* Toleration Diſcuſs'd, *Pag.* 334.) *that* It Crucifies weak *Conſciences with Needleſs, Infinite, and Incurable Scruples, that Haunt, Dog, and Torment us in the moſt Neceſſary, and Ordinary Actions of Humane Life: At the Church, at the Table, at the Market, at Home, and Abroad: At all Times, in all Places, and upon all Occaſions; in our Thoughts, Words, and Deeds.*

Exceſs in Eating Cenſurable. *As to* Exceſs in Eating; *It is* Cenſurable *either in the* Quantity, *or in the* Quality. *So that in the* firſt *place the* Elderſhip *is to provide one Common Gage for the Stomachs of the Whole Pariſh, for fear of a Mouthful too much. And in the* ſecond *Place, It is made a matter of* Salvation, *or* Damnation, *whether a man Eats* Beef, *or* Veniſon.

In Apparel. *And ſo for* Exceſs *in* APPAREL, *one Inch more than to cover your Shame is a* Superfluity; *and One Peny more in the Pound than the* Allowance *of the* Presbytery, *is made as much a mans Soul is Worth.*

Vain Words. *It is the ſame thing for* VAIN WORDS. *A Nurſe ſhall not dare to ſtill her Child but with a* Pſalm; *and you muſt not preſume ſo much as to ask* What a Clock it is, *without a Text to prove that the Queſtion tends to* Edification.

Chiding. *Nay they have drawn* CHIDING *within the* Com-

Compaſs of Eccleſiaſtical Cenſure. *So that* Maſters *ſhall not reprove their* Servants, *nor* Parents *their* Children, *without Leave of the* Elderſhip. *And they have taken in* BRAWLING *too; and made every* Billingſgate Quarrel *a Subject of* Conſiſtorial Cognizance.

Under LEWD CUSTOMES *are Cenſur'd all ſorts of* Publique Sports, Exerciſes, *and* Recreations *that have been long in Uſe, as having their Original from the Times of* Paganiſm, *or* Popery; *As* Comedies, Interludes, Wraſtlings, Foot-Ball-Play, May-Games, Whitſon-Ales, Morrice-Dances, Bear-Batings, *&c. All* GAMES *that bring* Loſs, *are alſo* Prohibited; *as* Tennis, Bowls, Billyards, *&c. And ſo are* UNCOMELY GESTURES; *So that a man may be given to the Devil for* Lolling *upon his* Elbow, *or* Sitting *upon his* Back-ſide *before the* Deacon *of the* Pariſh. *Nay, our very* THOUGHTS *are Cenſurable, and 'tis enough to be ſuſpected. He that ſues to recover a* Debt *ſhall be ſuſpected of* Avarice; *and he that refuſes to Crouch like the Aſs under the Burthen, ſhall be ſuſpected of* Pride. *Lewd Customes.*

To-paſs now from their Rigours, *to their* Scruples; *There goes a Story of ſome of them that made it a Matter of* Religion, *to* Piſs a Bed, *and* Ride Hobby-Horſes, *becauſe it is ſaid,* ~~Except you become as little~~ Children, you ſhall not enter into the Kingdom of Heaven. *But* Bancroft (*in his* Holy Diſcipline, Pag. 368.) tells you of thoſe that made *Hawking*, and *Hunting*, and *Womens laying out of Hair*, to be Caſes of Conſcience; *and* Walker *conſults* Field *particularly, whether it be in any reſpect Tolerable for Women that profeſs Religion, and the Reformation,* *Rediculous Scruples.*

tion, to wear Doublets, Little Hats with Feathers; Great Gowns after the French, and Outlandish Fashion; Great Ruffs, and Hair, either Curl'd or Frizl'd, or set out upon Wyres, &c. And *Cholmlye* desires to be resolv'd *whether the strict Prohibition of not Kindling of fire on the* Sabboth *be of the substance of the* Moral Precept.

Among all these Scruples I find no Difficulty made in the Cases of *Dethroning Kings*; *Demolishing Churches*; *Killing, and taking Possession*, &c. But to conclude, with the Treatise aforesaid;

From the *Triple-Crown'd Consistory*; that Lords it over *Souls*, *Bodies*, and *Estates*; over *Kings*, *Nobles*, and *Commons*; over *Laws*, *Magistrates*, and all Sorts, and Ranks of *Men*, and *Interests*; That Turns *Gospel* into *Law*; *Communities* into *Deserts*; *Men* into *Beasts*;

Good *LORD DELIVER US.*

THE END.

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